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L. F. Upham

METHODIST REVIEW

JANUARY, 1906

Art. I.—REV. SAMUEL FOSTER UPHAM, D.D., LL.D.

Although aware of his severe illness, the going from us of Dr. Upham was to his numerous friends a surprise. They fondly hoped that his strong and vigorous constitution, under divine providence, would carry him through to health, and that he would be spared to the church for many years of usefulness in the maturity of his powers.

When the seminary year of 1904 closed he was to all appearance in his usual good health. He had that happy combination so valuable in life's work—a sound mind in a sound body. At the General Conference at Los Angeles his friends first perceived his failing health. On his return from Los Angeles he came for a few days to his home in Madison, during which time he preached in the Methodist church with his oldtime fervor. He then went with his family to Martha's Vineyard, where he was accustomed to spend his summers. He was president of the Cottage City Camp Meeting Association, and, in accordance with his custom for many years, he preached the opening sermon—which proved to be his last—with his accustomed power. Soon his sickness took an acute form, and the disease did not let go its grip until the end came. During the weary weeks and months he never gave up the expectation of returning to his loved work in Drew Theological Seminary. As the opening of the seminary year drew near he longed to get back to Madison. The journey was accomplished without injury, and his countenance beamed with pleasure as he looked again upon the scenes so precious to him. Days went on, with

alternating hope and anxiety on the part of those nearest to him, until the Master said, "It is enough; come up higher." It was Wednesday, October 5, 1904, about ten o'clock in the evening, when a summons came calling me to his home. On arriving in the room where I had visited him in the morning I supposed he had suffered a relapse. Sitting down by his side, I touched his brow, which was still warm, and said, "He is sleeping." The sad response came, from her whose life had been spent in holy fellowship with her husband, "He is dead." Although conscious that he was very ill, it had not occurred to me that this "strong staff and beautiful rod" on which we had leaned so long could be so soon broken. It is not the purpose of this paper to give a biography of Dr. Upham, or a critical estimate of his life and work, but a personal tribute. A brief sketch of my brother, colleague, and friend is all that may be attempted. His life was filled with manifold duties well performed, but the best estimate of his as of every other noble life, will be gained from the study of its harmony and completeness. Dr. Upham's career, while abundantly varied, was a unit animated by a great purpose. The point of view from which his career can be properly estimated is that of a preacher of the gospel. His thinking, his study, and his public relations can only be seen in their true perspective when viewed from this standpoint.

Dr. Upham had a rich inheritance in his ancestry. He bore a name of high repute in the annals of New England and in Methodist history, in which he had an honorable pride. The genealogical records of the family trace the name of Upham in this country back to 1640. Among his ancestry were many men of prominence in all the walks of life—in the state, the church, and in literature. The ministry was to him an hereditary possession as well as a divine call. Eminent Congregational clergymen were in the family, including Ralph Waldo Emerson. His father, the Rev. Frederick Upham, an honored member of the New England Southern Conference, lived to the advanced age of ninety-one years and six months. His mother, Deborah Bourne, was a descendant of the Rev. Richard Bourne, eminent as a Congregational clergyman. Thus his genealogy was a prophecy of the profession in which he won such eminence, and he preserved in his own person

the honorable traditions of his family. He was born in Duxbury, Massachusetts, May 19, 1834. His early years being spent in the environment of a minister's home, he grew up to manhood surrounded by most favorable religious and intellectual influences. From East Greenwich Academy he entered Wesleyan University, Middletown, Connecticut, graduating with honor in 1856. He was recognized at that time as a young man of unusual promise. He maintained a deep interest in the university, and from 1871 until his death he was a devoted member of its board of trustees. In 1856 he entered the Providence (now the New England Southern) Conference, and was stationed successively at Taunton, Massachusetts; Pawtucket, Rhode Island; New Bedford, Massachusetts; and Bristol, Rhode Island. In 1864 he was transferred to the New England Conference, in which he filled some of its most responsible appointments: Saint Paul's Church, Lowell; Hanover Street Church, Boston; Winthrop Street Church, Boston; Lynn Common Church, Lynn; Trinity Church, Springfield; and Grace Church, Boston. The remainder of his ministry was spent as a professor in Drew Theological Seminary, Madison, New Jersey.

Dr. Upham's ministry covered a period of nearly half a century. The ministry was congenial to him. As a preacher and a pastor it occupied his affections and was the key to his life. While in the pulpit, his throne of power, he was a master of assemblies, he won equal distinction and wide recognition for ability and success in the pastoral life. He preached with great acceptability on special occasions. He was equally at home at a revival service, a camp meeting, on occasions connected with educational institutions, and other matters of public interest; meeting the ideals of the plain, earnest people who rejoiced in the simplest gospel truth, and of those as well who were interested in more elaborate pulpit ministrations. His adaptation of himself to his audiences and to the varied situations which he faced was marvelous. He had a well-nigh unerring intuition of the tone and bearing of his audience. In his preaching he was thoughtful, energetic, and illustrative, frequently relating some fitting and appropriate incident of his own experience. And he loved to preach. He could not well enjoy a Sabbath without it. Had it been neces-

sary he might have sought places to preach, but whenever it was known that he was available the people were anxious to hear him. Throughout the length and breadth of our church extended his popularity, and from north, east, south, and west came invitations for him to officiate on general or special occasions. There was a uniqueness about his sermons which makes it somewhat difficult to analyze Dr. Upham as a preacher. They do not come under the ordinary rules of homiletics. It was the combination of qualities which constituted his success. He had a genius for public address and all the gifts of a public speaker—readiness, fluency, and the power to readily adapt his method of address to his hearers—and he had also an unyielding grasp on fundamental gospel truths, a clear vision of the vital elements of Christianity. He thus had the power that goes with strong and clear convictions. There was no uncertainty as to his meaning or his purpose. His subject lay on the surface, and his meaning was clearly defined and strongly expressed, following an orderly arrangement, a definite plan. Dr. Upham had no sympathy with sermons that took the form of essays or philosophical discussions; he regarded the pulpit as the place for the formal declaration of the gospel truth. Hence he arranged his thoughts in logical order, generally it was climactic, and closing with an earnest appeal to the congregation. When preparing a sermon he "had a line," to use one of his own phrases, and he followed that line with extreme precision. This habit also accounts for his great freedom in extemporary address, of which he was a master and for which he made careful and elaborate preparation. Down to the last he was extremely careful and very sensitive to the conditions under which he spoke. He left nothing to chance which could be avoided, and gave himself to most careful preparation for the service in which he was engaged. There was also in Dr. Upham's preaching a deep undertone of sympathy. It was not in the words he used, but it was in the man. His nature was sympathetic, and his sermons were the gushing forth of his heart. This characteristic was aided and manifested by his voice, which was melodious, well modulated, and frequently tender to a remarkable degree. And this description of Dr. Upham would not be complete without mention of the quiet humor which

flavored his preaching on many occasions. It was not ostentatious; it was almost unconscious on his part; it was so unaffected; it was so spontaneous.

Dr. Upham was eminent as a professor. He was elected professor of practical theology in Drew Theological Seminary, December 7, 1880. He entered upon this work, and delivered his first lecture, March 13, 1881; thus having served the seminary in this department for nearly twenty-four years, during which period his identification with the institution was complete. Its interests were always near his heart. His career as a student and as a pastor had admirably fitted him for the position he so long adorned. He realized the importance of the fullest preparation for the ministry, and devoted himself to his professorship with the consciousness that in doing so he was best promoting the interests of the church of God. Therefore the professorial life of Dr. Upham was congenial to his tastes and aspirations. The pastoral phases of ministerial duties, the minister among the people, the minister in the pulpit, all that pertained to the preparation and the delivery of the gospel message on the Sabbath, preparation for the public services, the substance of the preacher's message, with the various forms of Christian ritual, the prayer meeting, and young people's societies—in short, every part of the minister's work was emphasized in the class room. This was because his work was a joy to him, and to his students also because he imparted to them his spirit. His experience in the ministry had been so varied that he could draw upon it in the class room without limit. He was familiar with the best modes of conduct in the various departments of church work, and he held before his students constantly all the great objective points in the minister's life. His lectures were deeply interesting throughout the entire course. In the government of the church he took a profound interest. He believed that the Discipline should be thoroughly understood by the minister. He had himself studied it profoundly, and he expounded it so clearly to his classes that they were impressed with its importance, and when they went from the seminary into the active work they could administer the Discipline with a readiness which bore witness to the thoroughness of their training. The adaptation of his teach-

ing to the needs of the whole church was shown in the fact that his lectures were translated into the Japanese language and are used as a text-book in the training of students there for the work of the ministry. Characteristic of his professorial life was the wholeness of his work. To no specialty in his department did he confine himself. Further, he was never dull in the class room. While he did not fail to emphasize the deep philosophy of the preacher's work and of the government of the church, he was so picturesque in his descriptions and enlivened his lectures with such quaint incidents—and sometimes homely and practical applications—that he gripped the students and held them in hearty sympathy with him from beginning to end. A further characteristic was the benefit that came to his students from the breadth of his acquaintance with the church and its work. As he was reared in a Methodist atmosphere he knew and reverenced the traditions of the church, and later he became associated with those most deeply interested in its welfare. He knew ministers in every Conference and in every part of the country. He was a kind of Francis Asbury, traveling through the church, and thus he kept in hearty sympathy with all the movements of her various interests. Naturally he gained a fund of information that was exceedingly helpful to those under his instruction. But, undoubtedly, his most important qualification was his profound religious insight and his deep spiritual experience. His religion was to him a joyous life, with the glow of sunshine. He was heart and soul a Christian and a Methodist. His faith never failed him, sustaining him during his long illness and giving him the victory in the last struggle. His whole teaching was permeated with piety. His presidency of the seminary prayer meetings—indeed, his presence on all occasions when religious services were in progress—was exceedingly helpful and stimulating. He made a profound contribution to the religious life of the seminary and the church. By the hundreds of ministers and missionaries who have been under the instruction of Dr. Upham he, "being dead, yet speaketh."

More than a preacher and professor, perhaps, Dr. Upham may be considered a Methodist churchman. We may say he was a Methodist high churchman. The Methodist Episcopal Church

was his ideal of the true church. He believed its doctrines; he subscribed most heartily to its discipline. While he was in no sense narrow, and had a broad love for the ministers and members of all Christian churches, his heart was with his own church, and he devoted himself to its interests with unstinted energy. In all the General Conferences of which he was a member he took an important part and exerted a wide influence. In three successive General Conferences, including the last, he was chairman of the Committee on the Itinerancy, one of the most important in the work of that body, and over the committee he exerted a most beneficent influence. The questions which came before it were congenial to his thought, and he was thoroughly familiar with them. Though not a frequent speaker in the General Conference, he always spoke pertinently and was listened to with profound interest. Perhaps his most notable speech before the body was in connection with the "time limit." This matter was reported by the Committee on the Itinerancy, and, as chairman, it became his duty to present the case at the close of the debate. Strong and effective speeches had been delivered on both sides, and the matter seemed in the balance, when Dr. Upham came to the front and defended the report of the committee. He spoke with such force, tact, and wit that he carried conviction. Those who were present will agree that his speech was a very important, and in the view of many it was the decisive, contribution to the outcome of that important issue. His last public service was in connection with the committee on the new Hymnal. He was chairman of its northern section until it united with the committee from the Methodist Episcopal Church, South, and his interest in the work was intense. His associates in the faculty of the seminary recognized this, and it gave great joy to them and to his many friends everywhere, as it did to himself, to know that this last official duty committed to him by the church was completed. He was held in high esteem by his colleagues on the committee, and his suggestions were greatly appreciated. It was very fitting that one of the tunes, affixed to one of Charles Wesley's hymns which he so loved, bears his name.

Dr. Upham was a man admirably adapted to official service.

He occupied many important public positions with fidelity and success. He was at one time chaplain of the Massachusetts House of Representatives, a member of the Methodist Centennial Conference of 1884, on the Mission Board of the Methodist Episcopal Church, and for many years one of its representatives in the General Missionary Committee. He was president of the Missionary Society of the Seminary. He was a trustee of Wesleyan University and of Wilbraham Academy; he was a member of the Christian Commission and also secretary of the Committee on Constitutional Law, a member of the New England Society, and six times a member of the General Conference. This indicates his recognized ability for public service. His name was mentioned, and a multitude of his friends voted at several General Conferences, for his elevation to the Episcopal Board. They were fully convinced that in that position he would have rendered eminent service. He also received literary recognition—the degree of Doctor of Divinity from Mount Union College and the degree of Doctor of Laws from Hamline University, also the same degree of LL.D. from Wesleyan University. He was also a popular public lecturer and platform speaker. His lectures on practical theology were highly appreciated; those on the Methodist Fathers and Father Taylor were heard with delight in all parts of the country. No just estimate of Dr. Upham can be given which does not include his scholarly side. The tone of his mind was objective. That he was broadly read in his own department goes without saying. The literature on practical theology had always interested him, and its philosophical bearings were not overlooked in his work. He had the tastes and instincts of an historical scholar. His historical reading was broad and diversified. Methodist history and national history were especially interesting to him. He had a keen appreciation of historical events and the historical perspective. Events were not incidents merely, they were part of the intellectual and moral movement of the world. This was equally true of persons whom he met and about whom he read. Persons and events took their place in relation to the movements of which they formed a part and were combined by him in their proper positions and importance. His lectures and

sermons abounded in historical allusions, and his conversation was enlivened by them. Had his studies taken historical form he would have made valuable contributions to church history, especially to modern church history. This attitude of his mind gave flavor to his work in his own department. The scholarly and historical side of his life appeared in his own department in the treatment of the constitution of the church and the history of the Discipline. The development of the legislation of the church, thus taken historically, bore an important relation to the whole progress of the denomination and gave abundant room for research.

And Dr. Upham was one of the most charming of social companions. He was a delightful conversationalist. No company where cheer was enjoyed was dull when Dr. Upham was present. His quiet wit communicated pleasure to all, and his cheerful, genial spirit diffused itself. It was part of his nature to enjoy fellowship, and the circle of his friends was as large as his broad acquaintance. He had to an unusual degree the genius of friendship. It was a natural grace, not a supernatural gift. He did not need to acquire it, it came to him intuitively and was an important part of his life. He was not only ready but eager to serve his brethren. No subject that was interesting to them could fail to interest him, and often when he was to preach on the Sabbath he would leave home early on Saturday afternoon in order to have time for social converse with the pastor at his home. And he was interested in all religious questions. Attendance upon religious services was an enjoyment. He loved the prayer meeting, the hymns of praise, and all religious services. The heartiness with which he entered into the spirit of such occasions was inspiring. Patriotism also was a part of his life. His early ministry was in the heart of New England. He knew its history, almost every hamlet was familiar, and he would point out the historic spots with much enthusiasm. The stories of early New England Methodism gave a flavor to his thinking and his life. Plymouth Rock, near which he was born, never lost its fascination. These local attachments broadened as the years went by into a patriotic love for the whole country.

The relation of Dr. Upham to his colleagues in the faculty

was an ideal one. Their mutual affection and fellowship is now a cherished memory with all his associates. I may not enlarge upon the close personal friendship which we enjoyed for more than twenty-three years. Day by day, week by week, we were together in labor and social intercourse. The first time I saw him was when, shortly after his election, he came to visit the institution in order to acquaint himself with his duties. It was not long before I felt the charm of his presence. He was not only an associate but became as a brother, and that brotherly friendship never wavered or weakened.

Dr. Upham was married on April 15, 1857, to Miss Lucy Graves Smith, daughter of Norman Smith, Esq., a prominent resident of Middletown, Connecticut. Into the holy fellowship of that delightful home the pen of the writer may not intrude. In beautiful harmony with the ministerial traditions of the Upham family their three sons entered the ministry of the Methodist Episcopal Church. A few years before Dr. Upham's death his eldest son, Rev. Frederick Norman Upham, a brilliant and successful minister of the New England Conference, was called away by death from a career of unusual usefulness. There are those who think that the failing health of Dr. Upham began with the sadness of that hour. The two other sons, Rev. Frank Bourne Upham, D.D., and Rev. Walter H. Upham, survive to emulate the life and to carry forward the work of their honored father.

In the opening chapter of his "Hyperion," in describing the experiences of his hero in the bereavements through which he had passed, Longfellow says: "The setting of a great hope is like the setting of the sun. The brightness of life is gone, the shades of evening fall around us, and the world seems but a dim reflection —itself a broader shadow." In our Christian faith the setting sun of a human life is but the prelude of its rising again, ushering in an eternal day.

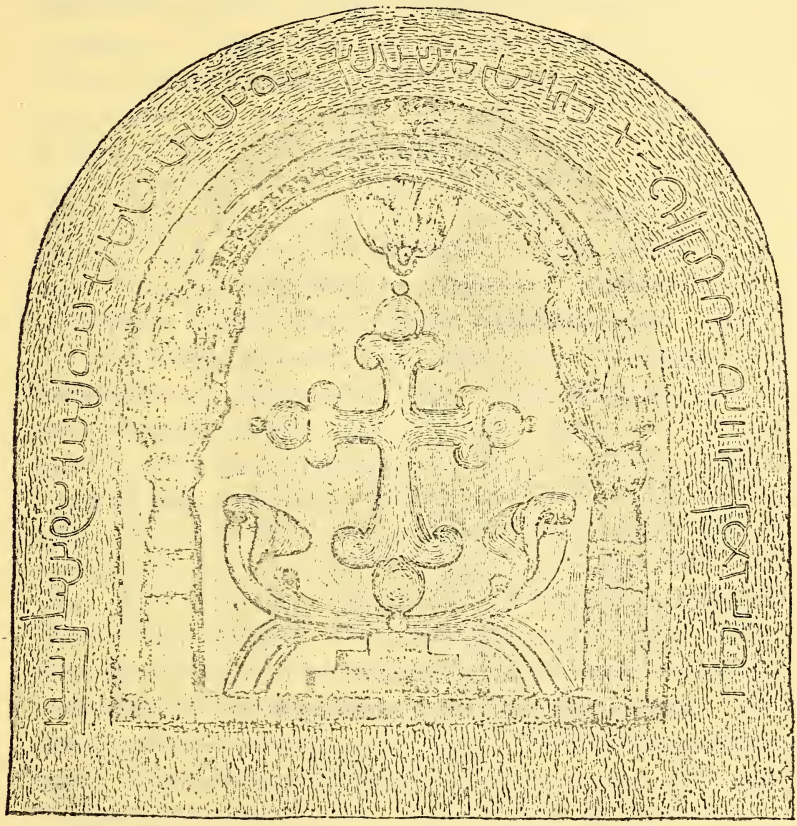
Henry A Butz

Art. II.—THREE CRISES FOR INDIA

There have already been two occasions in the Christian era when the conversion of India and all Asia seemed imminent. God's set time to favor Zion, when the heathen should be given to his Son for an inheritance and the uttermost parts of the earth for a possession, came. The hour of victory struck. These nations were willing in the day of his power, but the chosen instruments failed. God's greatness poured round their incompleteness, but they did not receive it. From the dawning of the morning the nations staggered back into the blackness of night, and darkness covered the earth and gross darkness the people for centuries. The burning question now is whether our coöperation shall enable the Lord to arise upon Asia for the third time and his glory be seen upon her.

The greatest event in human history after the death of Christ was—its appropriate consequent—the conversion of the Roman empire, culminating in the time of Constantine. Thence flowed the conversion of the northern nations, the development of European and American civilization. God prepared the same victory for Syria, Persia, India, and all Africa. Jews went thither from the Pentecost burning with its divine fire. Syria, that first called the followers of Christ Christians, that sent out Paul and Barnabas on a three years' missionary tour, that gave us such illustrious men as Ignatius, Justin Martyr, Tatian—the author of the first Harmony of the Gospels—Eusebius, Jerome, and Sozomen, was a fruitful field. Persia, that had faith enough to send the wise men to greet the newborn Christ, had faith enough to receive him as a Saviour when the Mesopotamians returned from the Pentecost. Tradition asserts that the apostle Thomas gathered disciples in India, and modern research finds a large body of Christians called after his name. However that may be, it is certain that Pantæus, principal of the Christian College in Alexandria, was the first historical missionary to India. He found a copy of the gospel of Matthew said to have been brought by the apostle Bartholomew. Between A. D. 180 and A. D. 190 the Bishop of Alexandria received an appeal from a great body of Christians in India to send them a

missionary. We cannot pause on evidences, but it is altogether likely that India was farther advanced in the acceptance of the gospel than any part of Europe was before the conversion of Constantine. The Nestorians had so thoroughly Christianized Persia that Shahpoor II thought it necessary to stamp it out by perse-



THE OLDEST CHRISTIAN INSCRIPTION IN INDIA—SEVENTH CENTURY.

cution in A. D. 339. Forty years of desperate effort put an army of souls of the martyrs around the throne of God, but failed to accomplish the extirpation. The Nestorians carried the gospel into China, as the famous inscriptions of the Si-nganfu, with its conference roll of one hundred and twenty-eight preachers, so clearly disclose. Southern India has had many Pahlavi or Perso-Sassanian inscriptions like the one reproduced in this connection,

on which one sees the cross and the descending dove. This was discovered in 1547 and built into the wall behind the altar of the Church of the Great Mound, near Madras. Another, built into the church at Kottayam, is inscribed, "Let me not glory except in the cross of Jesus Christ." These belong to the seventh century. A bishop from India is reported to have been present at the Council of Nicæa, A. D. 325. The sixth century was a crisis in the history of the Christian church and the human race. All southern, central, and eastern Asia was within the reach, if not the grasp, of the Nestorian Church. But, alas! that church failed. Heroes, martyrs, died in vain, and the Son of God on the throne, expecting, looking out, until his enemies should be made his footstool, was disappointed. If he wept over Jerusalem and its million to be slain surely he might weep here over thousands of millions in the long centuries to follow. Here rose the Nestorian heresy. They made Christ to us God and man, but no God-man. There was no divine humiliation nor human exaltation. "Not liking to retain him as the God-man in their knowledge he gave them over to a reprobate mind." Small human thought tried to measure the infinite mysteries of God and failed. Neither could men claim the almighty help of a divine Christ to aid them in their mighty task of converting a world, nor could Christ bless a theology that dishonored him. They discrowned themselves of their glory, and Samson was shorn of his strength. Then not only a few tribes turned back from the borders of the glorious Promised Land, but all Asia was sent back into the wilderness, if not into Egypt itself. Not forty, but a thousand, years drag slowly by. What dolorous and accursed ages! What limitless ravages and sounds of war where the angel of peace was meant to be! But the hour of opportunity strikes again for Asia. Once more they come to the Promised Land. Will they now go over?

In 1542 Xavier came to India. He brought zeal, courage, heroism enough to possess the whole land. The great Mogul emperors asked for Christian instructors. Akbar the Great welcomed them to the discussions in the royal palace. The hour was propitious. The people were willing in the day of God's power. The all-conquering Kublai Khan, of China, wished to study Chris-

tianity. He sent an embassy all the way to Rome asking for one hundred intelligent men, acquainted with the Seven Arts, well qualified to show that the law of Christ was best, that all other religions were false, saying that if they would prove this he and all under him would become Christians and the church's liege men. He was another Constantine, with an empire broader than that of Rome. Once more the cross blazed in the eastern sky with the legend, "In this sign conquer." What was the result of this embassy? Anxiously we ask, for the fate of Asia was in the answer. When the messengers arrived from traversing a continent Clement IV had just died. Factions and squabbles had run rampant for three years when Gregory was elected Pope, in 1271. He at length sent two friars (not a hundred), and they deserted the returning embassy at Port Lagos, in the Levant, and the embassy returned to Kublai Khan with no hundred men: with nothing but a vial of holy oil, mere grease, from the Sepulcher. O perfidy immeasurable! recreancy to Christ without name! Then all China, and all that its conquering arms were covering, sank into night for centuries. What in India? There was palmed off on it a theory of sacramentarian salvation, an efficacy of works, with the great might of a present God on human hearts left out; but, worse than all, temporal power was sought, schemed for, and the eternal kingdom of God sold for a potter's field in which to bury all man's hope of eternal life. For this Christianity became a disguised form of Brahmanism in India, and of Buddhism in China, that people might be deluded into accepting it. That church bears the brand-marks of Buddhism yet in all parts of the world. It gets thence its abominable doctrine of Purgatory and deliverance therefrom by the payment of money, and it justifies its assumption of heathen doctrines and practices by the tenet that the end justifies the means. The Portuguese, coming just about the time Columbus discovered America, did no better. John III of Portugal, on the 10th of November, 1545, gave Xavier permission to introduce the damnable methods of the Inquisition into Goa to enforce the acceptance of one ritualistic system for another. It continued its accursed work until abolished by British influence in 1816. The French did no better, though they held the West of India from 1500 to 1600, for they all had the same

travesty of religion. There is little sign of their presence here, except five hundred thousand people of mixed blood. Once more Lucifer, son of the morning, fell into utter night and dragged a third of the earth with him. O gigantic apostasy! recreancy impossible to be repeated! Half a world sacrificed to the accursed lust for temporal power! The tiara is a triple crown, large at the bottom, which represents civil power, small at the top, which represents spiritual power, and, alas! based on the temporal. This cannot be the kingdom of God.

The weary centuries drag by, but in them all the way is being once more prepared for the Lord to take possession of his own. How is it being done? Just as it was before. God chooses the best way the first time. He duplicates his movements that men wise in observing may discern the signs of the times. How did he prepare before? He gave Kublai Khan dominion from the China Sea to the Straits of Malacca on the south, and to the border of Europe on the west. Travel in that vast region was more free and safe than it is to-day. Just so God gave the Roman empire dominion over part of three continents, and the apostles could go everywhere preaching the Word. We lift up our eyes and see the same sign for India. The cross of Saint George flies from Himalaya peaks for flagstaffs and has dominion from sea to sea. Travel is as safe for missionaries, men or women, as it was for Paul in the days of the Roman empire. We cannot fail to discern the signs of the times; cannot fail to read God's handwriting on the earth as well as in the sky. This is the hour when the command has gone forth, "Go forward!" Happy the people that can hear and understand, and, understanding, obey. This is our hour for the conversion of India. How shall it be done? First, we will avoid the colossal mistakes of those going before. We look at these millions and say, "Who is sufficient for these things?" We know that all our sufficiency is of God. "Not by might, nor by an army, but by my spirit, saith the Lord." Unitarians have never done anything toward the conversion of the world. They play at salvation as amateurs and dilettanti only. We must remember that there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ. He is Lord of all. We

will avoid the mistake of the Romanist. Our King is not king by intrigue, by robbing the poor, by selling indulgences to sin, by keeping the world in ignorance, by the unnamable horrors of the Inquisition. On trial for his life he says, "My kingdom is not from *this* world." He is King of kings by illumination, by inspiration, by sanctification and glorification. He comes not to be ministered unto but to minister, and to give his life a ransom for the world. Service is the keynote of all missionary effort. We send out our legions expecting them to fall at the front. The glorious army of martyrs is not wholly made out of men bound, crucified, stoned, and sawn asunder. There are many whose martyrdom is lifelong; they are content that the servant is like his Lord. The dens and caves of the earth, the frozen ends of the world, the malarial jungles of the tropics, make men of whom this world is not worthy. They do greater works than healing the sick and giving sight to the blind. What an apostolic succession there is through the ages! Not a tactual succession from men, but

> "From Christ they all their gifts derive
> And, fed by Christ, their graces live.
> So shall the bright succession run
> Through all the courses of the sun;
> While unborn churches, by their care,
> Shall rise and flourish large and fair."

Positively—we will follow the methods of the King.

1. He came doing three things: healing the sick, enlarging the mind, re-creating the heart. God is the creator of the whole man, and man needed a whole salvation. Physical life had run down from the original endowment to an average of eighteen years. Mind had deteriorated to a lower degree. It was the prey of the most stupid superstitions. Natural phenomena that were meant to be an inspiration to worship became a terror. The very thought of God, that should exalt a soul sublimely, was turned into degradation by the deification of passions and lusts. In his spiritual nature man was at his worst. There was a little physical life left, barely enough to propagate the species, but in his spiritual nature he was dead in trespasses and sins; by nature a child of wrath, nothing short of a re-creation would do. So he comes heal-

ing the sick. As one reads the record it almost seems as if that were the main purpose of his mission:

> "At evening, ere the sun was set,
> What multitudes around him lay;
> O with what various pains they met,
> O with what joy they went away!"

But the main purpose of this power over diseases was to credential him as a messenger of God and give occasion to develop faith in him. His question, "Believest thou that I am able to do this?" followed by a "Yea, Lord," was the occasion of a great spiritual illumination. He said to the disciples of John, asking if he were the long-expected Messiah, "Tell him what you see: the lame walk, the blind see, the poor have the gospel preached unto them. The works that I do, they bear witness that I am the Son of God." So any true church of his, coming in his spirit to carry on his mission of saving the world, will come with tender ministries to the sick, halt, blind, palsied, and lepers. There will be hospitals and dispensaries, doctors and nurses, surgeons and clinics. Virulent diseases will be stamped out or mitigated. This mercy will be extended to the beasts of burden, and the cattle of a kingdom will be made immune of diseases as far as possible. The average of human life may be carried up from twenty years to forty-five. Then men will feel in their bodies that such a ministry is divine. A religion so expressing itself must be worthy of a good God's bringing to his needy children.

2. Christ came bringing new ideas. The favorite form of address to him was, "Rabbi;" "Thou art a teacher come from God." His followers were disciples, learners, pupils. If we were to enumerate the great ideas that Christ brought into the world there would seem to be but little else. Virtue went out of him as electricity from a storage battery. So did ideas. He kept his auditors in a perpetual state of marvel. They said, "Never spake *man* like this man." The world by its wisdom knew not God, but the Son declared him: his fatherhood, spirituality, accessibility, man's brotherhood, responsibility, the worth of womanhood and childhood, the reality of immortality. Take out his teaching, and the sun is blotted out of our mental sky. So the church that comes

in his name to complete his work must seek the intellectual uplift of the people. It must have schools, papers, books. It must brood over the chaos of pagan night and say, "Let there be light." There must be a sunrise wherever the Sun of righteousness comes, and mind must be emancipated from degrading superstitions, from heathen rites, from the prostration to idols—that are nothing in the world—of the mind that was meant for dominion. So it is. The Christian nations are the only ones that make an advance in arts, sciences, inventions; into thinking God's thoughts after him. Whatever they have received they are bound to give. Hence schools, inventions, machinery, fruits, grains, all kinds of foods, clothes, and houses are among the gifts of the missionary to needy peoples.

3. But especially the Model Missionary came to reapply the power that originally made man in the image of God. Man had lost that image and it needed to be re-created, but as a preliminary step there were sins to be forgiven. How freely Christ dispensed that infinite pardoning grace! As a necessary consequence, the damage sin had done had swift repair. It was all included in the word, "Thy sins are forgiven thee." After that there was no need to say to the paralytic, "Be made whole," but simply to ask him to use his restored powers: "Take up thy bed and walk." To all who received him "to them gave he power to become the sons of God." The church that follows his lead will make sure, first and last of all, that this re-creation of the lost image is the one thing to be sought. There are diseases we cannot cure, there are depths of mental darkness we cannot illumine even when the patient or pupil works with us, but there is no soul so dead in trespasses and sins that it cannot be made alive by the power of God. This is the one department where the means of cure overpass the direst disease. "Where sin abounds" ever so much "grace doth much more abound." This point, then, being the Redan of our attack, how shall we go about it?

As the Master did: (*a*) Notice especially that he did his work on individuals. We need only mention Andrew, Philip, the woman at the well, Nicodemus, the dying thief, Peter after the resurrection, Saul on his way to Damascus, etc., to illustrate this. To be

sure, there were multitudes, but they too often sought him because they did eat the loaves and were filled. (*b*) We notice next that he did his work largely among the lowly, humble, and despised people. "Not many wise after the flesh, not many mighty, not many noble, were called." He chose the foolish in the estimation of the world, the weak and base. He was open to the charge of receiving publicans and sinners, and he gloried in it. This is a lesson to workers in India. It is among the lowest caste people and pariahs that men are to be found to uplift India. The whole principle of nation-building is, "He bindeth up the broken-hearted, he lifteth up the meek, he bringeth in the outcasts." (*c*) He set others to work. His word to the helped was, "Go, tell." An indigenous native ministry is to be sought. Even the Lord, from another sphere, conducting an extraneous ministry, soon left it to an indigenous one. (*d*) He magnified the worth of personal experience. "One thing I know, that, whereas I was blind, now I see," was worth weeks of Pharisaic speculation. One Lollard who knew the worth of the Word could help the boy who followed the plow in England to know more of the power of the Bible than the highest ecclesiastics. (*e*) Lastly, Christ magnified a dispensation presided over, conducted, and inspired by the present Holy Ghost as more expedient for the world than one directed by himself, limited in time and space to his bodily presence. In that dispensation we live; under these principles of divine order we work. The result cannot be doubted.

Having seen the way of the Lord prepared, clearly discerning the principles by which banners of triumph now go forward, take a glance at our relation thereto:

In 1856 the preacher who first stirred my young mind to the actualities of a preached gospel was sent to India to begin a mission that was proposed to be confined to the single province of Oudh. The great mutiny of 1858 wiped out all his work, burned his house and books, and came near wiping out the whole missionary force. Notwithstanding this disastrous setback we have come to the fiftieth year with triumph enough to make us blow loud the trumpets of jubilee and set ourselves to larger plans and more heroic endeavors. We have nine Conferences, one hundred and

eight missionaries, one hundred and fifty unmarried lady missionaries, one hundred and fifty ordained native preachers, four thousand three hundred and twenty other native workers, one hundred and fifty thousand native Christians, and more than one hundred and fifty thousand more impatiently waiting to be baptized and trained. We have forty-three thousand youth in our Christian schools who are being prepared to be leaders of thought and action in this sixth of the human race. We began in the province of Oudh, about as large as the state of Indiana. Now the area of India, as large as the United States east of the Rockies, waits to welcome our coming. Yes, all Burma and the isles of the sea—Sumatra, Java, Borneo, and the thousand of the Philippines—wait for us. They all stretch out their hands unto God and ask for our coming. Kublai Khan sent for one hundred missionaries. Akbar the Great tried to induce them to come to his royal court. The call is now far greater. We could put a hundred workers in the field in a month. We denounce the apathy of those to whom these first calls were addressed. There is nothing whatever known of the geography, history, or politics of Meroz. That it came not to the help of the Lord, to the help of the Lord against the mighty, was enough to draw the veil of oblivion over its whole existence. History repeats itself because it is all under the same administration. Opportunity means duty, and duty means responsibility. We need more Macedonians, who first gave themselves to the Lord and to his apostle Paul in holy brotherhood, and then voluntarily, according to their ability, yea, and above their powers, gave, with much entreaty, imploring of Paul the privilege and the fellowship of contributing to the saints. If the race of spiritual Macedonians be continued we can meet all the possibilities of this third crisis in India, which the Lord in his march along the ages has laid upon the conscience and heart of his church.

Henry W. Warren

Art. III.—THE NEW HYMNAL—HYMNS AND MUSIC

The list of members of the Commission which compiled the Hymnal of 1878 contained my name as chairman of the New York section, consequently I could not fail to be especially interested in the new Hymnal adopted by the Methodist Episcopal Church and the Methodist Episcopal Church, South.

The history of the production of our successive Hymnals reveals the evolution of the denomination. In 1773 a Hymnal was published at Bristol, England, by John Wesley, divided into three books: first, "Hymns and Spiritual Songs;" second, "Psalms and Hymns;" third, "Redemption Hymns." Of this book the sixteenth edition was reprinted by Isaac Collins in Burlington, New Jersey, in 1784. The Methodist Episcopal Church, organized in that year, adopted Wesley's "Book of Common Prayer" slightly abridged and modified, and also the collection of Psalms and Hymns therewith bound up. The Book of Common Prayer not being generally received by American Methodists was soon laid aside, and with it the collection of Psalms and Hymns. A copy of The Pocket Hymn Book of the ninth edition, which was published in Philadelphia in 1788, is still accessible. It contains two hundred and fifty hymns, and it is generally assumed that the first edition was probably printed about eighteen months after the organization of the church. At that time the majority of the people of the congregations in many parts of the country had no hymn books; the hymns were read by the minister, line by line, and sung immediately after such reading. In 1802 Ezekiel Cooper, the head of the Book Concern, copyrighted an edition of this Hymnal, revised and improved, containing three hundred and twenty hymns. To this Bishop Asbury added a supplement in 1808, the supplement being larger than that to which it was added, for it contained three hundred and thirty-seven hymns, and the whole was published in two books. In 1820 Nathan Bangs, the intellectual man-of-all-work of early American Methodism, revised the collection of 1808. Sixteen years later a supplement was added, and it was then "revised and improved," supplemented, and revised again and supplemented again in 1836. This is the

Hymn Book which the General Conference of 1848 appointed a Committee "to carefully revise and also to judiciously multiply the number of hymns therein." In order to make this the standard Hymn Book of Methodism it was approved by the Book Committee, the editors of the Book Concern, and finally by the bishops, who commended it to the church in May, 1849. Of all cautious compositions that this world ever saw, the recommendation of this book by the bishops is entitled to the palm: "Although we reluctantly part with some of the familiar hymns of the old book, and though, perhaps, in the judgment of some, they have not, in every instance, been substituted by hymns of greater merit, yet we can confidently approve this revised copy; and we do most cordially recommend it as a greatly improved and standard edition of the Methodist Hymn Book." The Methodist Episcopal Church, South, established in 1845, began with the Hymnal then in use; in 1896 this was revised and enlarged. The new Hymnal is the eighth to be used by the Methodist Episcopal Church. The book of 1849 superseded one which was used twenty-three years. The new Hymnal supersedes a collection which has been used twenty-seven years.

The production of a new Hymn Book is a work of equal delicacy and difficulty, although the difficulty is not wholly in the delicacy. The first problem is, "What hymns should be retained?" The answer to the first makes possible a correct answer to the second in importance, which is undoubtedly, "What hymns should be omitted?" One or more members of any commission might see no reason for retaining certain hymns much beloved by others, and would contend earnestly against the omitting of some valued lightly or greatly disliked by others. After this is settled, another problem of moment demands consideration: "What hymns are there in the book to be revised, which, though passable, may be spared if something better can be found to take their place?" The Commission which has compiled the new Hymnal had all these questions accentuated, not alone by the fact that the Hymnal to be created was to be much shorter, but by the fact that it must be satisfactory to two self-sufficient denominations. Of course the communications to the Committee were nearly double what they would have been had only one denomination been involved.

Probably that which took place in preparing the former Hymnal occurred in this body: debates arose and continued for hours on a single hymn or part of a hymn, not only as to whether it should remain, but whether a revision of the text should be made. The same is true of new hymns. These must be discussed with reference to their author, their previous use, or nonuse, and their relation to all other hymns which it is proposed either to retain or omit. So soon as the former Hymnal was put before the church it became a sign of contention. No opportunity was given to test the hymns by use or the tunes by hearing them before the dew of commendation and the hail of adverse criticism descended upon it. The great majority commended the book, but a minority always attacked it. Some said it was too "advanced," others affirmed that it admitted hymns written by Unitarians, Roman Catholics, etc., and a few pointed out that excellent tunes had been omitted and their place supplied with those that were not satisfactory. In every part of the church some hymns were popular that were not so elsewhere. The same was true of various tunes. The members of the Commission defended themselves to the best of their ability, but one at least determined that if he should see another revision and had any criticisms to offer he would defer them for at least four months after the Hymnal should be placed on sale. The present Hymnal has been received without serious published criticism in the denominational papers. By "common consent," as is said in "parliamentary bodies," the book has either been praised without stint or described without criticism; in one instance it is said to "be the best the church has ever had." The present writer considers that when a book is adopted by two denominations, so signal an event justifies its existence, and that every one who can comprehend the significance of such adoption should look upon the fact with gratitude to Almighty God, and upon the cause (the Hymnal) with genuine respect and affection.

The Methodist Review is preëminently qualified to place before the church a calm, though critical, estimate, without directing the attention of the majority of the members of the congregations at large to any strictures. It is read by several thousand pastors, and laymen who have the discrimination to subscribe

for it are presumably among the best qualified to place a proper estimate upon the Hymnal and upon any discussions to which it may give rise. The METHODIST REVIEW for September-October, besides very much matter of decided interest, contained two articles relating to the new Methodist Hymnal. The first was by Professor C. T. Winchester, chief of the department of English Literature in Wesleyan University. This dealt exclusively with the hymns; the second was by Professor Karl P. Harrington, of Wesleyan University, treating the music only. The author of the first article is an influential member of the Commission which prepared the Hymnal; the writer of the second, one of the two musical editors. In Professor Winchester's article are certain statements of universal and permanent interest and application, and others relating particularly to the new Hymnal. As I shall refer to some of them they are here quoted:

1. "It may, at least, be laid down as a rule that no hymn is deserving of admission to a church Hymnal unless it can stand on its own merits as poetry and bear the test of reading aloud without music. . . . Nothing so surely detects limp, inane, or sentimental verse as to read it carefully aloud."

2. "A good hymn, though it ought to read well, *must* sing well; that is its first condition of existence."

3. "One is inclined to protest against the ruthless chopping down of hymns to suit the laziness of choir, congregation, or minister. If the hymn be a good one it will do the congregation no harm to sing, on occasion, six or even eight stanzas."

4. "The thought of any poetry that is to be sung must be either already familiar or so simple as to be immediately apprehended. It may be sublime; *it cannot be abstruse or involved.*"

5. "It may be said with confidence that nothing merely commonplace or trivial has been admitted; nothing, it is believed, unworthy the usage of an evangelical church."

6. "But the most of the large number omitted were made up of pious pedestrian verse that had never made any strong appeal to the church or become endeared by frequent usage. We believe that few, if any, of them will be generally missed."

7. "Probably the verdict of an impartial critic will be that, both in what they have excluded and in what they have admitted, the Commission have been over cautious rather than over radical."

8. "When, some thirty years ago, the Hymnal of the Methodist Episcopal Church was revised, the editors inserted many hymns new to Methodist usage. It is significant that of these new hymns then adopted the two that have proved most popular—at least within the observation of the present writer—were written, the one by a devout Roman Catholic, Father Faber's

"Faith of our fathers, living still,"

and the other by a devout Quaker, the stanzas from Whittier's "Our Master," beginning,

"We may not climb the heavenly steeps."

9. "Doubtless, also, by the two-thirds vote of the Commission, some new ones were admitted that will not prove worthy, after the test of usage, of the place accorded them."

10. "This lyric [Crossing the Bar] is included in the new Hymnal; but *it is very doubtful whether it has any right there.* . . . A song may, as the proverb has it, turn out a sermon; but a sermon, though never so short, cannot turn out a song."

11. "Probably not a single member of the Commission is entirely content with the finished book."

Of the above list of the dicta of Professor Winchester I fully approve Nos. 1, 2, 3, and 4, and shall use them in testing the Hymnal. As in No. 10 he has criticised the admission of "Crossing the Bar," and in No. 11 he frankly states that probably not a single member of the Commission is entirely content with the finished book, he places any writer who shall come after him at his ease. Having felt a similar embarrassment, I fully sympathize with each member of the Commission. The same method, of requiring a vote of two-thirds to omit and the same vote to retain or admit, prevailed in the formation of the Hymnal of 1878. A number of hymns which I would have preferred to retain were omitted, and a larger number admitted which I endeavored to exclude; but the Commission consisted of men representing all parts of the church. In many cases the result was a compromise. Being familiar with both the old Hymnals, and having read every page of the new, I am glad to be able to say that, in my judgment, for the two churches, the new Hymnal is superior to any which might have been produced by one member of any Hymnal Commission or by any small committee. As a whole it is honorable to the editors and to the Commission, and needs no apology or defense; but there are some peculiarities which excite wonder, and in specifying them I shall hope to be regarded as puzzled rather than as seeking materials for animadversion.

Professor Winchester thinks that "Faith of our fathers" and "We may not climb the heavenly steeps" are the most popular, so

far as he can judge, of the new hymns introduced into the Hymnal of 1878. Of the *new* hymns to which he refers the Hymnal of 1905 has retained the large proportion of one hundred and sixty-four—a gratifying indorsement of that book. In thinking the two mentioned to be the most popular he could hardly have had before his mind

"Abide with me! Fast falls the eventide,"
"Just as I am, without one plea,"
"Lead, kindly Light, amid the encircling gloom,"
"My country, 'tis of thee,"
"Holy, holy, holy, Lord God Almighty,"
"Onward, Christian soldier,"
"There's a wideness in God's mercy,"

or

"How firm a foundation, ye saints of the Lord."

The two that Professor Winchester considers so popular are deservedly so, but some of the others here mentioned are sung much more frequently than either of those. Among the "new hymns" of 1878 are

"Again as evening shadows fall,"
"I heard the voice of Jesus say, Come unto me and rest,"
"In the cross of Christ I glory;"

also

"Jerusalem the golden,"
"Jesus, I my cross have taken,"
"O happy day that fixed my choice,"
"O where are kings and empires now,"
"One more day's work for Jesus,"
"One sweetly solemn thought,"

and

"Stand up, stand up for Jesus."

The Hymns Omitted.—After meditating upon the hymns omitted I find less than twenty that I would have retained; but the omission of some of these I can but think a serious mistake. Hymn No. 35, "Father of heaven, whose love profound," is a majestic hymn of praise to the Trinity, and an inspiring description of the chief distinguishing characteristics of the participation of the Father, the Son, and the Holy Ghost in the work of salvation. It is unique in this respect, and its omission is to be regretted. In the omission of Hymn No. 812—

"The Saviour, when to heaven he rose,
In splendid triumph o'er his foes,
Scattered his gifts on men below,
And still his royal bounties flow.

"Hence sprang the apostles' honored name,
Sacred beyond heroic fame:
In humbler forms, before our eyes,
Pastors and teachers hence arise.

"From Christ they all their gifts derive,
And, fed by Christ, their graces live;
While, guarded by his mighty hand,
'Midst all the rage of hell they stand.

"So shall the bright succession run
Through all the courses of the sun;
While unborn churches, by their care,
Shall rise and flourish large and fair.

"Jesus, now teach our hearts to know
The spring whence all these blessings flow;
Pastors and people shout thy praise,
Through the long round of endless days"—

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the church is deprived of one of the noblest hymns Doddridge ever wrote; read or sung at the opening or close of Conferences, or when a sermon is preached upon the ministry of the gospel, or at the beginning of a pastorate, or at a farewell meeting of missionaries, it has no superior; in comparison with No. 224 in the new Hymnal, introduced for the first time, by the same author, on the same subject, the latter seems feeble. No. 184,

"To us a Child of hope is born,
To us a Son is given,"

has always been very popular in the church. I can conceive no reason why it was omitted except, perhaps, that two of the stanzas apply to Christ the words of Isaiah,

"The Wonderful, the Counselor,
The mighty Lord of heaven,"

and some modern commentators deny that those terms were spoken of Christ.

One of the most remarkable omissions is No. 441:

"Chief of sinners though I be,
Jesus shed his blood for me;"

No. 658, by Sir Robert Grant, the author of so many fine hymns, is one of the most beautiful and fitting for the comforting of the aged, especially those who are no longer able to visit the house of God. Either the reading of it or the singing of it by persons of taste, feeling, and skill is a great blessing to pious souls, and it has been the means of the conversion of not a few who have heard it and have been melted into contrition as they felt that they could not respond to the second and third stanzas. It may have been omitted because it did not seem at first glance suited to a public congregation. This, however, is an error. To be used when the sermon is preached to the aged, or when the consolations of religion in old age is the topic, it is most appropriate:

"Thy mercy heard my infant prayer;
Thy love, with all a mother's care,
Sustained my childish days:
Thy goodness watched my ripening youth,
And formed my heart to love thy truth,
And filled my lips with praise.

"And now, in age and grief, thy name
Doth still my languid heart inflame,
And bow my faltering knee:
O yet this bosom feels the fire;
This trembling hand and drooping lyre
Have yet a strain for thee!

"Yes; broken, tuneless, still, O Lord,
This voice, transported, shall record
Thy goodness, tried so long;
Till, sinking slow, with calm decay,
Its feeble murmurs melt away
Into a seraph's song."

No. 914 was made famous by Bishop McCabe when he was connected with the Church Extension Society. The words and the music, the tune of Newbold, were printed in leaflets and distributed through the audience, and I have never heard congregations participate more generally and fervently than in singing this hymn. In ordinary pastoral work I have known it to be used in many churches, and both the reading and the singing of it have contributed much to the service. Why it was omitted defies even conjecture:

"Light of the lonely pilgrim's heart,
Star of the coming day,
Arise, and with thy morning beams
Chase all our griefs away!

"Come, blessed Lord, let every shore
And answering island sing
The praises of thy royal name,
And own thee as their King.

"Bid the whole earth, responsive now
To the bright world above,
Break forth in sweetest strains of joy,
In memory of thy love.

"Jesus, thy fair creation groans,
The air, the earth, the sea,
In unison with all our hearts,
And calls aloud for thee.

"Thine was the cross, with all its fruits
Of grace and peace divine:
Be thine the crown of glory now,
The palm of victory thine!"

I am sorry to see Mrs. Emily H. Miller's hymn, No. 862, depart:

"Enter thy temple, glorious King!
And write thy name upon its shrine."

It is an excellent hymn for the dedication of churches, and much superior to the hymn of Doddridge, No. 663, in the new Hymnal. No. 858, which has been used in the dedication of many churches, particularly the Saint John's Church in Brooklyn, when Thomas Sewall, an almost unparalleled reader and speaker, read it so as to produce an impression never to be effaced from the memories of those who heard it, is laid aside:

"Lord of hosts! to thee we raise
Here a house of prayer and praise:
Thou thy people's hearts prepare,
Here to meet for praise and prayer.

"Let the living here be fed
With thy word, the heavenly bread:
Here, in hope of glory blest,
May the dead be laid to rest.

"Here to thee a temple stand,
While the sea shall gird the land:
Here reveal thy mercy sure,
While the sun and moon endure.

"Hallelujah! earth and sky
To the joyful sound reply:
Hallelujah! hence ascend
Prayer and praise till time shall end."

No. 1040,

"Lo! round the throne, a glorious band,
The saints in countless myriads stand,"

sung to the tune of Park Street, has always been a stirring Sabbath morning or evening hymn in various parts of the church. It is valuable because even an unskilled reader will be borne along by the rhythm if he pays the least attention to the punctuation, and the hymn itself will promote the confidence and the spirit of divine worship. One of the best among hymns that have had any vogue, suited to sermons upon the Scriptures or to any congregation at any general service, disappears. It is No. 294:

"Now let my soul, eternal King,
To thee its grateful tribute bring;
My knee with humble homage bow;
My tongue perform its solemn vow.

"All nature sings thy boundless love,
In worlds below and worlds above;
But in thy blessed word I trace
Diviner wonders of thy grace.

"There, what delightful truths I read!
There, I behold the Saviour bleed:
His name salutes my listening ear,
Revives my heart and checks my fear.

"There Jesus bids my sorrows cease,
And gives my laboring conscience peace;
He lifts my grateful thoughts on high,
And points to mansions in the sky.

"For love like this, O let my song,
Through endless years, thy praise prolong;
Let distant climes thy name adore,
Till time and nature are no more."

The number of hymns under the department of The Holy Scriptures is very small, and not more than two are comparable in scope and stateliness with this hymn. No. 630, a hymn written by Sir J. E. Smith, which at the close of an evening service, preceded by a sermon and prayer leading to it, contains more of the balm of consolation and unites the Father and the Son in nature and in grace more distinctly and impressively than almost any other hymn, departs from the active hymnology of the Methodist Episcopal Church. It is especially valuable because of the declaration in the second couplet of the third stanza:

> 'When Power divine, in mortal form,
> Hushed with a word the raging storm,
> In soothing accents Jesus said,
> 'Lo! it is I; be not afraid.'
>
> "So when in silence nature sleeps,
> And lonely watch the mourner keeps,
> One thought shall every pang remove,—
> Trust, feeble man, thy Maker's love.
>
> "God calms the tumult and the storm;
> He rules the seraph and the worm:
> No creature is by him forgot
> Of those who know, or know him not.
>
> "And when the last dread hour is come,
> And shuddering nature waits her doom,
> This voice shall wake the pious dead,
> 'Lo! it is I; be not afraid.'"

Having witnessed the power of this hymn to console, to encourage, to comfort, and to reach the hearts of skeptics, I regret the loss of this more than any other. Some minor infelicities incident to all works of the kind occur. In Mrs. Stowe's "Still, still with Thee" appears "still *to* Thee." Many errors in punctuation which break the thought need attention. In Faber's "My God, how wonderful thou art," the last stanza has a comma after lie and another after the first gaze, in "gaze and gaze on thee," which breaks the thought. Errors of this kind are numerous. In "Glorious things of thee are spoken" the proper close is omitted, and the first lines of the first stanza repeated, which is incongruous. The last stanza of No. 366 is repeated as the last stanza of No. 377. A serious

error in Mrs. Browning's hymn, No. 504, the line "In woe, that while to drowning tears," *to* is left out and *the* inserted.

The New Hymns.—Turning from omissions to admissions, among many worthy of the highest commendation there are a few that seem unsuited to such a goodly company. No. 654, a missionary hymn, consists of six stanzas and a refrain of four lines. It is entirely didactic, without one poetic simile, one aspiration, prayer, or expression of praise. It might be used with some effect by a serious-minded youth as a declamation, but it is out of place where it is. In hymn No. 634 there are thirty-one repetitions of the sentence, "Tell it out;" but there is not a prayer, an ascription of praise, or an aspiration in the entire hymn. On a dull summer afternoon, when the Sabbath school children are sleepy or restless, it may serve a useful purpose. It will have admirers, but for the services of the sanctuary it is hardly fitted. However, Miss Frances Ridley Havergal was so loved and wrote such beautiful compositions in prose and verse that almost anything of hers would be expected to have a right of way. No. 76 expresses an inspiring thought, but is archaic in style and lacks dignity. The third and the last stanzas are the most open to this criticism, but no stanza is worthy the theme. Adelaide Procter's hymn, No. 29, as a whole seems to come under Professor Winchester's "pious pedestrian prose" and is not suited for congregational singing. Why Hymn No. 130 was inserted I cannot imagine. It is hardly equal to the average of poems offered to religious journals, and is superfluous in a selection which contains "What a Friend we have in Jesus." The conception in Hymn No. 122 is strained, and the composition, apart from the refrain, has for a congregation no grasping or stirring power.

Some hymns are most appreciated on one reading; others reveal their charms in familiar association. Neither the first nor the fifth reading reveals anything justifying the place of No. 284 in the new Hymnal. It consists of seven stanzas, ten syllables to the line, all of which are bald prose. The new Hymnal contains twelve hymns of Bonar, and most of them are justly popular and useful, but No. 509 contains no less than fifty lines in five stanzas. It is a prayer for twenty-two classes of persons. In length it is

equal to twelve stanzas of long or common meter. It may be a poem but it is not a hymn, and it cannot be congregationally sung without losing, in its inventory of cases, any influence it might have if silently read. Elizabeth Barrett Browning's reputation as a poet is not explained by the two hymns of hers in the new Hymnal. No. 504 begins,

> "Since without Thee we do no good,
> And with thee do no ill,
> Abide with us in weal and woe,
> In action and in will;"

The third stanza is,

> "In woe, that while to drowning tears
> Our hearts their joys resign,
> We may remember who can turn
> Such water into wine;"

The last stanza is,

> "Abide with us, abide with us,
> While flesh and soul agree;
> And when our flesh is only dust,
> Abide our souls with thee."

I refer No. 541 to the consideration of the reader, estimating it as a hymn to be sung by a congregation.

Among the "Occasional Pieces" the following appears:

> "Into the woods my Master went,
> Clean forspent, forspent;
> Into the woods my Master came,
> Forspent with love and shame.
> But the olives they were not blind to him,
> The little gray leaves were kind to him,
> The thorn-tree had a mind to him,
> When into the woods he came.
>
> "Out of the woods my Master went,
> And he was well content;
> Out of the woods my Master came,
> Content with death and shame.
> When death and shame would woo him last,
> From under the trees they drew him last,
> 'Twas on a tree they slew him last,
> When out of the woods he came."

As a weird "meditation" or a "folk-lore" song it may be interesting; but it is out of place in a church hymnal, and the fine tune to which it is set cannot redeem it.

THE MUSIC.—The definite statements of Professor Harrington in his luminous article are nearly all axioms. But No. 3 gives pause to the careful reader:

> 'No tune in either of the present Hymnals which would be greatly missed should be omitted unless it is radically bad, and even then a concession should usually be made to the general desire."

Should not the second member of that statement be omitted? A "*radically* bad" tune has no rightful place in a church hymnal, and the more that approve it the stronger the reason for omitting it. The following sentence in this article is worthy constant remembrance:

> "Sound sense and true religion go hand in hand. We can afford to leave meaningless *externals* to Rome, and meaningless *words* to 'Christian Science'—'falsely so called.'"

From this article it appears that there are

> "Some threescore original tunes in the book—a very creditable proportion in view of the scarcity of material of real value from which to choose."

The musical editors have demonstrated their opinion of the paucity of new material by themselves composing more than half of the sixty, which are in one or two cases repeated. Of these in the index Professor Harrington is credited with fourteen and Mr. Lutkin with twenty.

Most of the best tunes in the old Hymnal are to be found in the new, and some of the most excellent in the new are strange to Methodist congregations. Some of them have become familiar by their use in other churches, and many of the new tunes are admirably well adapted to the hymns with which they are connected. The wisdom of introducing new tunes for familiar hymns to which a worthy tune has long been married is to be doubted. To No. 143, "In the cross of Christ I glory" are assigned two tunes: the usual tune, which is solemn, grand, and touching; and a new tune, unneeded, too loud for such words, and producing an almost

convulsive effect in alternate lines. To No. 120, "Long years ago," there are two tunes, which with the text repeated fill two pages. The same is true of "O little town of Bethlehem," No. 121. For Dr. Holland's hymn, "There's a song in the air," three tunes are provided; the tune usually connected with it, and one new tune by each of the musical editors. The Commission omitted No. 162, "Kingdoms and thrones to God belong," a noble hymn sung by many churches and nations, and excellent for use when national questions are being discussed or national days recognized. That hymn has been associated for more than fifty years with the tune Hamburg, specially adapted by Lowell Mason from a Gregorian chant. Having lost those words, the musical editors have associated the tune with that pathetic penitential hymn, "O that my load of sin were gone." Certainly Hamburg was suited to its former company and is not in harmony with its present companion in the new Hymnal. The musical editors have omitted a tune not "radically bad" but radically good, a tune greatly loved by many congregations, the tune "Refuge," which in the Hymnal of 1878 has been an alternative with "Martyn" for the rendering of "Jesus, Lover of my soul." In the Hymnal entitled In Excelsis there are four tunes for these words. To have retained "Refuge" there would have been but three, with "Hollingside," its substitute. The last named is a fine tune, but many a choir will receive the thanks of the congregation if "Refuge" shall from time to time be used in the Sabbath services. "Martyn" will persist in prayer meetings, because anyone who can sing at all can sing that monotonous tune.

I employed a disinterested expert to play a large number of the new tunes in the presence of several accomplished persons of our own and other denominations. Many of them are a great addition, but I venture the statement that a few will never be sung more than once by any congregation, and they will prevent the hymns connected with them from being used, as neither choir nor people, nor both combined, could sing them with spirit. This also has been the case with the last two Hymnals with tunes.

The members of the Commission are to be congratulated upon the occasion, the manner, and the success of their work. If none

of them are "entirely content with the finished work" they have the pleasure of knowing that it is finished and has been well received. Criticism cannot diminish its sale. It contains the cream of the best hymns in use in other denominations, yet every essential of Christianity and every distinctive phase of Methodist doctrine and experience is retained and adequately illustrated. Their exclusions will receive general approval, and a multitude will defend them from unjust criticism, should any such be made. Ordinary books, when discussed, are in the hands of but few; but in this case literally millions will possess the fruit of the labors of the Commission, and can form their own opinions of praise and dispraise. In such a situation assertions can have no weight, nor is there much room for argument. *De gustibus non est disputandum* applies in large degree to poetry and music, yet in those arts there is still a place for criticism. A universal harmony is often improved by a few notes which would create discord were they not swallowed up in the multitude of sweet sounds. I shall not be sorry if such is the fate of the few criticisms which I have ventured to make of a most meritorious service to four million seven hundred thousand communicants.

J. M. Buckley

Art. IV.—CHINA'S CHAPTER IN CHRISTIAN EVIDENCES

The history of Christianity has in no small part been determined by the soil of Jewish religion, Greek culture, and Roman administration into which the seed of the new faith was dropped. But it was after Judaism had failed to achieve salvation for her people through the moral law, after Greece had failed to secure salvation for her people through philosophy and art, and after Rome had failed to secure the salvation of her people through the organization of government, that Christ came. Many chapters on Christian evidences have been based on the inspired statement, "When the fullness of time came, God sent forth his Son." There are two ways in which China will furnish a stronger chapter of Christian evidences to the modern world than Greece, Rome, or Judea furnished to the ancient church. In the first place, China furnishes the modern world a more widely extended and, upon the whole, a better type of heathen civilization than the civilization of either Greece or Rome; and, in the second place, owing to the clearer comprehension of the meaning of Christianity and a clearer view of Christian ideals now prevailing, China's failure is even more marked than that of her predecessors.

I. Chinese government and civilization have extended from B. C. 2953 to A. D. 1905—four thousand eight hundred and fifty-eight years, as compared with the twelve hundred and twenty-nine years from the founding of Rome until the fall of the Roman empire. The casual student of history will recognize that Chinese civilization has outlasted that of Greece and Rome. Again, the Chinese government embraces a vastly larger number of people than the governments of Greece, Rome, and Judea combined. In a word, the Chinese empire has endured some four times as long and has embraced some four or five times as many people as the empire of Rome. Judged by the test of the survival of the fittest, therefore, Chinese civilization is superior to that of Rome. If we turn to the quality of the civilization developed some readers will affirm that, if not Roman government, at least Greek art and philosophy and literature are vastly superior to those in China.

But is it not at least striking that neither Greece nor Rome had enough of the leaven of righteousness to preserve the nation, and that only as Greek art and eloquence and Roman government were taken up by people of more moral stamina than the inhabitants of the southern peninsulas of Europe did they continue to influence the human race? Upon the other hand, the Chinese ethics has at least developed a sufficient degree of morality to preserve her people for five thousand years. It may well be doubted, therefore, whether, in the influence of her civilization on the masses, Greece or Rome has equaled China. A study of particular features in their civilizations only confirms this view. Slavery was more general and inhuman in Greece and Rome than in China; Plato's estimate of man is lower than that of Confucius; lying and cheating are not taught to China's millions as they were taught to Greek children; and both immorality and corruption were more prevalent in the Greek and Roman world than in the Chinese empire. If, therefore, we compare the duration, the extent, or the quality of the Chinese civilization with that of Greece or Rome we shall find that China has excelled those proud nations in her influence upon the common people and in the number of human beings who have been molded by her. China is unaided human nature at her best; nay, we suspect that China has received more fully than her ancient competitors "the true light, which lighteth every man coming into the world."

2. But, while China has given perhaps the highest illustration of what human nature under paganism can accomplish, her failure is so marked as to furnish the strongest proof, by the scientific test of experiment, that there is no mastery without the Master. In Yokohama and at Shanghai you are shocked to find yourself hauled in jinrikishas drawn by men, not driven to a hotel in a carriage; but Shanghai, Peking, and Canton are in advance of all other parts of China, where you are carried in chairs on the shoulders of men. The custom of men serving as beasts of burden is so degrading that one cannot blame the police of New York for refusing to carry Li Hung Chang up to General Grant's tomb. But chair-carrying is among the lightest labors of workingmen. Throughout southern China, especially, stone and timber for build-

ing are carried and all labor is performed by hand. If mud largely takes the place of other building material, even that is mixed by hand. The fields are dug up and cultivated by men and women, and all produce is carried to market on human shoulders, because, in the hard struggle for existence, men and women can do more work and live on less food than horses and cattle. If the water buffalo is an exception it is because the water buffalo is saved for its labor, for its milk, and for its flesh. It is only in this threefold service that the water buffalo holds its own with man. The most depressing sight in China is that of men, women, and children turning themselves into beasts of burden and doing the work of animals, of steam, and of electricity. There is no mastery of the forces of nature without the Master. There is no mastery of the mind without the Master. Dr. Martin, a standard authority, estimates that not more than five or ten per cent of the men and not one in ten thousand of the women of China can read and write. The instruction is so crude that each Chinese boy must study the characters for two or three years before he knows what a single one of them means. The Chinese student who boasts that he can read and write may not know the meaning of what he is reading any more than an American boy can tell the meaning of Latin words which he can spell out and pronounce because they are written in our alphabet. This barren education leads to such pride as closes the mind of the Chinese scholar to all knowledge of the world in which he lives, and leads him to sit in idleness while his father and mother toil in the field for his support. There is no moral and spiritual mastery without the Master. Lying and cheating, although not taught to the children in China as among the Greeks, are nevertheless universal. A telephone put into a yamen at Chentu has been taken out because the men who talked over the telephone would deny to the official's face the statements made over the wire. The telephone must await the moral development of the people. The five relations of Confucius—those of emperor and subject, father and son, husband and wife, older brother and younger brother, friend and friend—fail to recognize God, or the individual, or nature. They thus fail to develop personality, upon the one side, or the control of the forces of nature

upon the other. The four relations of Christianity, embodied in the commands to love God with all one's heart, one's neighbor as one's self, to become perfect as the Father in heaven is perfect, and to exercise dominion over nature, develop personality and insure human progress. Monotheism was revealed to us not in the interests of God, but for the sake of humanity. So long as man believed that there were many gods in the world upon whose favor his happiness depended, there was conflict between the appetites and the instincts of the individual, and the development of any consistent personality was impossible. It was only when man recognized one God, and he a God of righteousness and holiness, that the growth of personal character became possible. So it has been said that personality was born with Christ and born again in the time of the Reformation. It was only when Christ revealed God as man's Father, commanded us to be perfect as our Father in heaven is perfect, and revealed to us our immortal destiny, that men and women became strong enough to face martyrdom by the ten thousand for the sake of their convictions.

As over against these infinite incentives to moral progress in Christianity, Confucianism left the Chinese in atheism or agnosticism, which paralyzes moral growth. The highest incentive which Buddhism holds out to the man struggling for virtue is an escape from all existence. Taoism, in its attempt to supply these defects, has brought the Chinese face to face, not with a personal God, a God of righteousness and holiness, but with demons. Hence the Chinese believe in the disembodied spirits of their ancestors, and especially in evil spirits. They will keep their dead in their homes for months, if need be, until the priests report a favorable location and a favorable time for burial. They cannot build a house unless the priests report that the "Feng-shui," the spirits of air and water, are favorable. They pierce the boy's ear and insert a ring, and dress him like a girl, in order that they may deceive the evil spirits who will seek his life rather than that of his sister. They build walls in front of gates or doors in order that the evil spirits may be turned aside. In sickness they resort to the rudest appliances, and torment the patient with hideous noises, and pierce him with needles, in order that they may drive out the evil spirits which are

supposed to be the cause of the disease. In the case of a bitter quarrel the injured person sometimes will kill himself in order that he may become a demon and torment his enemy for the rest of his life; and the enemy is so fearful of such torment that he is also often driven to suicide. A people among whom slavery and concubinage,- those twin relics of barbarism, still exist; a nation among whom less than ten per cent of the men and not one woman in ten thousand can read and write; a nation among whom a single newspaper, issued weekly, with a circulation of four hundred copies, sufficed for four hundred million people; a people who discovered the mariner's compass, the arts of printing and of making gunpowder, but who were wholly ignorant of the use of modern arts and inventions until they were taught them by the Christian world; a people working twelve to fourteen hours a day for a bare living from the age of seven until they drop into the grave; a people too unreliable to gather statistics, whose condition can only be estimated, but perhaps one half of whom are forced to live on two cents a day; a people the flower of whose manhood to the number of some thirty or forty million is using opium, and the flower of whose womanhood to the number of some seventy-five million sit with bound feet groaning with pain from injuries inflicted for life; a people whose criminal law is shocking in its harshness and whose political administration is abominable in its corruption; a people living in constant dread of demons and whose highest hope in death is extinction—surely one fourth of the human race so demoralized by Satan is the strongest proof presented to the modern world of the degradation of sin and of the inability of unaided human nature to save itself. The next chapter in Christian evidences will consist in the contrast, under the scientific test of experiment, between Chinese civilization, the highest type of unaided moral culture, and the Christian civilization of the twentieth century—the yet imperfect product of the coming of Christ to earth.

J. W. Bashford

Art. V.—PREACH-ING OR PREACH-ER?

Paul was a great phrasist. Matthew Arnold was a great phrasist, and the distance between the two is, as I think, a difference in substance. Arnold's phrase is the most of the matter; Paul's phrase is the least of the matter. "Sweetness and light" —there is really not much in that when you run it down, and what little there is I feel is a trifle sickly. In it there is little of either Greek or Saxon valor and muscle. "Philistine" is a phrase, but a priggish phrase, an unworthy phrase, unfit for the lips of any of God's democrats. Who are we, any of us, to paste the label "philistine" on any of the others of us? But Paul's phrases bulk in thought. They were not rainbows, made from temporary mists, but hill-heights made of stable granite. Brawny thoughts were in his heart, ponderous as mountains that Titans sweated in hurling, and he spoke them in forms unforgettable as sea billows. Paul as phrasist is a theme which would bring wild tumults of quick-drawn breath, and lunging pulse, and aching heart, and huzzaing moods, like a victor in a cavalcade of Crusaders trampling over the Crescent with the Cross. But this hour we must march on and, without even so much as a sidelong look at that stimulating theme, we grasp one of his phrases for a flag to plant over us for the little time we meet. The flapping of its brave folds may perchance make us dream we hear the flapping of an eagle's wings. This phrase is, "Who gave himself;" and, of course, Paul is talking about Christ. This maker of deathless and tremendous phrases says Christ "gave himself." Thus does Paul epitomize, not jeopardize, the divine career in the person of the Christ of God. "I am here," the career of Jesus said, "to give myself." This is why every man of us is here. We are come to give ourselves. A preacher is to give himself. He is here for the enrichment of the world. A man is an estate, and should any of that estate be left on hand at death the man is by so much a failure. We are put on the world of God to give ourselves away to the world; not to gain but to give, not to amass but to disburse. The angel at the Gates of Life will make this inquiry of every comer: "Did you spend all

your estate?" And blessed shall he be who can answer, "I have nothing left;" it being understood that the estate the angel asks us of is the estate of self. Christ gave every thought of brain, every syllable of speech, every footprint of every journey, every touch of gentle compassion, every "Come forth" at the door of death, every laying hand on wicked sea waves to stop their snarl and to make all their jangling voices hush, every tear which ached from his heart, every tired day of work—each pulse of which was praise. In every word which hacked like angel's sword at Eden's gate, every word or work of heart's-ease, every tune in human hearts for which he struck the key, every heart he loved to help, every fleet of noble thoughts he launched upon the sea of time and eternity, the cross he stooped to carry and the cross on which he chose to die, the grave he slept in to sanctify it forever, the sin he "nailed to his cross," the resurrection he lifted like a radiant cloud swung to the pillars that upheld the sky to flaunt it in the face of death while time endured—in all these things he did but give himself. "Emptied himself" is the massive and dramatic putting of this truth; "gave himself," with the resultant term "emptied himself." Nothing left in Christ unused when he left us to journey back to God. He had given himself out; had given himself away. He had nothing left. Empty as a drained cask—this is Christ's new program for life. Not to hunt ease but to hunt travail, not to count costs but to boldly venture all, to drain life dry and make self a lordly contribution to the world—does that ring as a hero plan of life? It is the hero plan for life; and it pulses with power like the unsleeping sea. Question, "What is life for?" Answer, "To give yourself." This is why God put us here, that at the end we should not simply have exhausted the saps of the world but that we should have incredibly enriched the world, having given back all we borrowed, plus. This view of life's business makes life immensely self-respecting. We cease being sponges and become enrichers. We earn our board and endow the world.

In a sublime regard the preacher's vocation is to give himself. Preacher, what are you working at? And he, without stopping to look up or wipe the sweat away, answers like a leaping sword. "Giving myself." Pouring out himself. Sun at the morning's

east, what is your day's toil? And the sun lifts and spills the bowl of the world full of light, and the inverted bowl of the sky full of delight, and shouts, like a soldier swinging into battle's sword play, "To give myself." The sun's business is the preacher's business. And the sun learned his occupation from the Christ who would teach things and spirits that all we exist for is to give ourselves. But the preacher's business is to preach? No, brother, no. His business is to give himself. He is the trumpeter, not the trumpet; the soldier, not the sword. Preaching is a method, one method, of the preacher giving himself, and the sermon becomes not an exploit, but an evidence and certificate of what breed of soul the preacher is. What about preaching? That is a word the Greeks would have been mystified by. That lexicon term would have made their brows wrinkle like the rind of a tree. They had all the words meaning preach, saw them all, but the Greeks were too quick of wit not to see that our word "preach" had been schooled to some larger meaning than any meaning their lexicon affixed. That word was unused before Christ had come along the road and had stopped to tell his story to mankind. Men knew little, but they did know that a word must be set aside, sanctified, "hagiazoed," to mean and mark that glorious procedure. Though no Greek knew what "preaching" was, nor any Roman would have recognized this word, the word has grown, enlarged by whole diameters, since the old Greek and Roman days so that the modern world knows it by heart, nor can snub it nor affect to be ignorant of its import. All mankind knows the thing preaching is. A man telling about the God-Christ purely is this. A man called of God, talking about everything that touches man and God, that is preaching. Preaching is the art of making a sermon and delivering it? Why, no; that is not preaching. Preaching is the art of making a preacher and delivering *that*. Preaching is the art of the man giving himself to the throng by means of voice and gesture and face and brains and heart and, the background of all these, himself. Florentine inlaid work, or a cameo cut fine as the veinings of a flower, or Dawn or Moses chiseled from the white drift of marble snow as Angelo did—is this a sermon? A cunning mosaic of multicolored, multi-shaped loveliness put together with chaste care—is

this a sermon? Making an herbarium of flowers pressed and dried, specially dried, is this a sermon? Well, no. Preaching is the outrush of the soul in speech. Therefore the elemental business in preaching is not with the preaching, but with the preacher. It is no trouble to preach, but a vast trouble to construct a preacher. To study lines fine as the under-veining of a leaf or the chaste lines in an etching or the strong lines in the forehead of age, this is worthy, truly. But to study the mountain region unhurt by winter and untouched by storm, unperturbed, enduring, this also is worthy. To know when to kiss a child and when to kiss an old woman's withered cheek, when to answer to the thrill of muscularity and when to kiss a man on the cheek through tears and moaning, this is needed. In this and kindred discernments the preacher is urged toward his task. He is, to use Milton's mighty phrase, "mewing a mighty youth." He is getting proportions. He is to cast more than a shadow. If he is massive people will feel him as they feel the solid world.

There is little trouble to preach if only there be a preacher. Preacher-ing, not preach-ing, is the task. Mount Hood has no trouble holding winter on his breast and brow and brewing reverberant waterfall and crystal river, and lifting up a shield wonderful as moonlight to hold on high for the amazement of mankind. Mount Hood does not stoop beneath his load. He knows no load. Is he not a mountain? And to a mountain what are winter and storm and river fountain and splendor of eternal whiteness looking on the world like a messenger new come from heaven? The mountain is unburdened because it is a mountain. Not many days ago I spent a moonlit night upon the summit of a mountain of the Cascade range. We climbed in the lengthening shadows of the passing day, and came to rest upon the crest slippy with pine needles of unnumbered years. On the mountain's shoulders grew the huge bulks of colossal Oregon pines. The largest trees preëmpted the mountain top. What revelations of vegetable aspiration those trunks were! How tall and great-girthed those pillars stood, as if set there of Him who builded the night and put those pillars there to hold up the night sky, star-besprent! They were majestical beyond the telling. And did the mountain groan because

it was burdened with such tropic growth of pine? Friend, you know the mountain never guessed it wore a burden. It was mountain. The art of being a mountain, then, is the large achievement. Burdens become it as light becomes the sun. I think we must all be impressed with the ineffable sea. It never tries to hold hulks of ships, nor swim white squadrons, nor toss gray sea-going craft on wave crests as if they were bubbles born of the sea. It is a sea, and it does all this as a painter might paint in his sleep and not know it. It is no effort for the sea to lift waves in spray and thunder music up against the ashen clouds. It is the ocean. To such as are oceanic, oceanic moods are natural and effortless.

In preaching we always assume that the man is called of God and of man to his unapproachable office. And to such a man the question of a sermon will be the question of the man. Every soul comes to his effort under limitations, gropingly, as Samson came to Dagon's temple pillars. But stature of soul is not a fixed fact. It is a fact depending on him whose soul it is. To be bigger than we were is always a possibility. And so it comes to pass that a given sermon is the preacher to date. The sermon is an act, and to this act the preacher brings himself; all of himself; the acquisition of his years. As Grant brought to bear on his campaigns, which are so great as to have passed into the pride of all Americans, the maturity of his life, so the preacher does. The sermon is the man finding exposition for his soul. When the sea tides crowd shoreward they fill the river beds and bays and crystal creeks and crowded harbors; marshes where the glistering grasses wave funereal pennants drive far inland, where men may never have looked upon the sea; the sea-tides do such fathomless things because they are the sea at tide. The preacher floods the souls of men and women and floods dry channels of the heart, brings wonder and reason to the brain, unseals the fount of tears, wakens drugged conscience from its stupor sleep, hammers against the brazen doors of obdurate wills; the preacher does this because he is a sea-tide from God's great sea. But in the proportion of him who is the channel of the rising of the tides of God do the tides drive in. A growing thought could not have said yesterday all it says to-day, for the palpable reason that it was not yesterday what it is to-day.

One thinks it might have given a man a lightning stroke to have seen Webster, the thunder-bearer. Even his printed words give a sense of a vast personality giving way to itself. We feel the man. The might of him makes room. His words are not so much studied up as they are let out. I feel the same with Wesley. His soul ran streams as the mountain does, and for like reason: he was mountainous. Heaven swept his uplands and his mountains with its sea winds. He had grown great with God, and his writings are not manufactured, therefore, but outflowings. They were channels for his overflow of soul. A sermon is not a piece of carpentry, but a piece of life—a spacious heart, a spacious brain, a spacious sympathy talking out loud. A great preacher like Paul fashioned himself, not his speech, and then, so great did he become, he sat down and extemporized the thirteenth chapter of Corinthians to an amanuensis; extemporized the sweetest poem ever written save the Shepherd Psalm. So he did with the Resurrection Chapter, which wings away in serene ether where eagles with their tawny wings could not attempt to soar. But on Paul's forehead was no drop of sweat: he had grown the wings, and it was fun to fly. A palace lit up by night glows with many lights because it is many-windowed. A hovel would have shone with but a single light because it was but single-windowed. A palace-souled preacher will blaze with lights, only not with stellar but with solar lights. A great life telling a great truth—this ought to be a definition of a preacher delivering his message. Prior to knowledge we would be morally certain that God would so arrange that his messengers would be endued with the preacher gift by as much as they were endued with his spirit. An appeal to experience will show this view to be bootless, very bootless. God apparently will not allow a possible perversion of his spirit. He will not let his enduement take the place of possible industry on the part of man. A preacher is God-endowed, but he is also self-endowed; and a preacher-man's business is to amass a life of cubic dimensions to the end that he may evoke the great power and utter the great word. Does not this version make being a preacher a sublime business? "Preacher, what are you doing? Are you getting up a sermon?" And his answer, "Rather, by God's grace, I am constructing a man."

"Working on your sermon, brother?" "No, working on the preacher." Power can be put to almost any use. Steam can lift rocks, plow fields, dredge harbors, generate electricity, cross continents or seas, build ships or locomotives. Preachers are power which can be put to similar divergent uses. Power is the thing. Be big, and we can do.

What, then, in the light of this is a preacher's task? Plainly this: the amassing of a great self so as to have something worth while to give. To donate an empty purse is little worth the trouble; nor is there any beneficence. The preacher's business is not to amass a fortune, but to amass a self and then distribute that self. The sermon is the preacher up to date. All his life flowers in what he is saying at a given time. No man can say bigger than he is. He can borrow big phrases and tell them, but their vastness is not his. When a planet swims into the sky it grips other planets solely in proportion to its bulk. Gravitation works directly as the mass. So does the preacher. He must have bulk. He must have greatness. And the preacher in amassing himself engulfs earth and history and beauty, and chemistry and theology and nature, and astronomy and science, and the age and the ages, and the Book and books, and man and God. He is not engulfed by them, but engulfs them. He is hard at work making a soul with large intent to utter a great truth. To have heard Isaac Newton talk would have been like wrestling stars down and making them reveal their secrets. His wonder was his intellectual bulk. He did not struggle to utter high thoughts, he had them in solution in his blood. For Coleridge to sweep out wide and far as a comet in his shining career was natural as the falling of a yellow leaf. What was in him spoke. This engulfing power is the preacher power. He must be like the sky, which contains constellations, milky ways, ether, air, humanity, all physical things. Spaciousness is the word. Nor is this amassing self and engulfing such tremendous territories as I have named a skyey performance, futile as sweeping sea waves back. To let the universe sweep into his soul, this is a preacher's business. He will not *master* all. That is not his function. He is to be open to all. He is to be as one who rejoices in sunsets; who watches for them all. He does not understand them,

he looks at them. He who looks at the sunset with an attractive gaze will get out at least a part of their wistful wonder. Shakespeare was all eyes. Nothing whipped past his window that he did not see it and mark it. No man can read much. No man can think much. No man can deal much with science. No man can wear astronomies other than on his breast. No man can compass history. No man can get at much more than the coastline of the vasty continents. But he can be hospitable to all of them. He may be on speaking terms with all of them. He may hug them against his breast with a tenderness like a mother with her babe. He may stand at the soul's doorway and invite the universe, "Come in and stay." "Make wide my life, O God!" is his clamant call, which never fails to catch the attention of the God of souls. He is at home with poets and imaginations, with statues and gardens, with children and men, with women and love, with struggle and passion, with the flax all but quenched and with the high resolve that concludes obstructions to be but blowing dust through which mankind may wade unobstructed. He is at home with the light of dawns and stars and moons, with stars and poetry of human souls, and wastes of sea waves and winds and brute force of the storm, and the more brutal force of temptations which attempt to slay the soul. He knows the symptoms of things. He walks with the throng and loves the throng he walks with. The afterglow hangs in his sky all the night through. The glow is always in his heart. The ages walk past his door, which is never shut. In his days and in his dreams he sees angels and has talk with God. He is not a novice, but a master. He feels like wrestling with the great sea and thinks he could wrestle it down. The age, he engulfs that, but is more concerned in the ages. This is where we miss. We talk as if the spirit of the age were the superior quest. It is not. The spirit of the ages is a Niagara, fleet, tremendous, unhinderable, unthinkable. In it are God and man. The spirit of the age is a hand print; the spirit of the ages is a nail print.

Man and God, these the preacher has by heart. What a blessed luggage they are—the folks for whom God died and the God who died for folks! The wideness of the world of ground and sky is on such a man. He walks in radiancies like a perpetual dawn.

He talks with God, and God talks with him. And when this preacher comes to a Sunday in his journey through the week people ask him, "Preacher-man, where were you and what saw you while the workdays were sweating at their toil?" And then of this preacher we may say reverently, "He opened his mouth and taught them, saying," and there will be another, though lesser, Sermon on the Mount. And the auditors sit and sob, and shout under their breath, and say with their helped hearts, "Preacher, saw you and heard you that? You were well employed. Go out and listen and look another week; but be very sure to come back and tell us what you heard and saw." That will be preaching. Such a man will be big enough to get to places he cannot see. And that is the thing needed. Almost anybody can get to ports visible, but the ports that lie across the world and under it, that lie below the edges of the sky washed by an unknown sea, those are the ports which are difficult and dangerous, and in voyaging to which is shipwreck. The invisible ports—the preacher will know the way to them. This summer I was in the tall mountains and making journey toward a snowy peak, and in my goings I lost sight of the summit for which I made my quest. I was in the swirl of the mountains, as I have had around my boat on boiling seas the swirling of the tortured waters. I had no compass. I was guideless and alone. I had no knowledge of this region, never having touched that mountain range before. But I knew that the mountain stream knew what its source was, and where. Its plunge of murmuring waters, clear as air and cold, as not long run from deep drifts of snow, seemed to say, "We are from the snow crest you saw." And I trusted to the stream. I climbed along its windings mile on mile, amidst grim rocks, along smooth ledges, under the shag of incense-making pines, over frightful bowlders, in dark and narrow canyons, up slippery rocks tilted toward the patine of blue sky—so I toiled, trusting to the stream, hunting for the mountain's snow-white top. And need I say I found the white snow crest? The stream knew the way to its hidden source. So the preacher must know the way to the Hidden Source. He must trail tendencies. He must keep to the main stream and the rivulets he must pass, only giving them a glance, but the stream he must

follow to the remote and sublime mountain the name of which is God. The preacher must be skilled in that. The world of people is not much concerned in diacritical marks. The little shibboleths, over which some make so much, they care for little or nothing at all. But God, where he is and what he is, and man, and whether man and God may meet, and help to the strugglings and battlings of the soul—these big things they do care about. They want a great God for them if a God at all. Their hunger prods them toward the Infinite. They don't care much where the sky began, but they care incredibly where the sky ends. That is what they want to know.

God's muscular arm, stark naked, hand pierced and open, arm unafraid and eager, and underneath it writ in blood this one word, "Help," this earth does care for; and toward such a divine arm men will grope in their night and battle in their day.

Preacher, have you had that arm about *you*, and that pierced hand grip *you* and deliver *you?* Then, preacher, show them that, and your preaching will be an apocalypse.

W. A. Quayle.

Art. VI.—THE REALISTIC VIEW OF THE ATONEMENT

Any theory of the atonement that is adequately available for the practical interests of the religious life must carry the note of reality. To this end it must worthily recognize the ideally complete and morally perfect humanity of Jesus as a full revelation of the whole moral character of God. Without this we lose the key to a correct interpretation of the phenomena of his life, we fail to grasp its full moral significance, and the atonement becomes unreal. The late Dr. R. W. Dale, a valiant defender of the objective validity of the atonement, who found central and regulative significance for it in Christ's relation to the moral government of God, said near the close of his life: "If I were to write the lectures [on the atonement] again, I would endeavor to insist more earnestly on the necessity of reaching the objective aspect of the death of Christ through the subjective; that is, the view that the blood of Christ avails objectively for the remission of sin because of that mystical relation between Christ and humanity which is realized in the church." The redemptive significance of Christ's ideal humanity is by implication contained in this declaration, and it is in line with the best thinking of our day upon the subject. Whenever the church has failed to assign full ethical significance to the ideally complete humanity of Jesus, and has substituted for it a false, speculative conception of his divinity, it has strayed into unreality and has been led into a caricature of the facts of his earthly life. It is an interesting and important fact that, in its presentation of the person and work of Christ, the real and complete humanity of Jesus was fully recognized by the apostolic church. Despite the ease with which their thought adjusted itself to the supernatural aspect of his personality, the life of Jesus, as set before us by the New Testament writers, comes with all the freshness and reality of a truly human life. The absence of idealizing, mythical vagaries and of the tendency to sublimate the human in the divine, such as we find in the literature of some of the pagan religions, is proof of the strength of the impression which the humanity of Jesus and the simple human

facts of his life had made upon the minds of the early disciples. It is indeed true that a powerful impression of the heavenly glory of the Redeemer had already been made upon them, and a lofty conception of his divinity had modified their conception of his humanity. A flood of light upon the exalted significance of his person and work, from the story of his final conquest of death, which they conceived as the completion of his conquest of sin, was poured upon them, and all this might easily have bewildered men less firmly rooted and steadied in the historic facts of his earthly life. It might have led them into the wildest unrealities in their conception of Jesus, such as we find in the fantastic imaginings of some of the later sects. No doubt the apostolic church believed and gloried in the divinity of Christ, however they may have defined or failed to define to themselves its significance. Doubtless their conception of his divinity entered into their conception of his sacrifice. They could not eliminate the divine from his personality and conceive it as the sacrifice of an undivine humanity, but it was the perfect humanity of Jesus that furnished a basis for their conception of his divinity. It was the holy manhood that seemed to contain his divinity implicitly, and it was this that arrested the attention of the world. At this distance of time, and with all the changes of thought that have passed upon us, we can hardly estimate the importance, for the establishment of Christianity in the Gentile world, of the recognition of this aspect of the personality of Jesus. Barbarous tribes of a barbarous age were only too ready to pervert the facts of human life into a barbarous grotesqueness, to deify humanity and wholly to lose the human in the divine. What might have been the issue if the early adherents of the Christian faith had lost hold of what is human in Jesus, and put him before the world as a colossal non-natural prodigy, it is not difficult to conceive. It was the presentation of the life of a holy man, and the truth of a holy humanity, among peoples that had made grotesque work with their divinities and had lost the very idea, as well as ideal, of a holy man, that was needed, and that availed in the establishment of a pure religion. This holy man, this man who by virtue of the unique sanctity of his personality has been vindicated as the head man of his race, who in his champion

holiness has confronted and vanquished the dark and hostile powers of evil and has led the way in triumph into the invisible world, was a new and mighty revelation. The church always needs this truth of the holy humanity of Jesus to rescue it from unreal conceptions of the phenomena of his earthly life. It is this that is at the basis of his consciousness of complete identification with the interests of sinful men and of his capacity for brotherly sympathy with them in their needs. And this too interprets the possibility of his consciousness of vocation to be their champion against the forces of sin that crush them and to suffer for their deliverance. Such suffering championship is the natural and necessary result of his identification with them in his holy manhood.

But it is this also that interprets the possibility of his consciousness of moral identification with God and his holy order, as well as with men in their guilt and misery. The truth of the matter is not that Jesus found himself here on earth in the midst of its sin and corruption and that as by inward moral impulsion alone, in the consciousness of his own independent moral resources and in a procedure that had no reference to the divine will, he entered into conflict with these forces of evil. He entered upon it as a conscious mission to which he had been divinely called and consecrated. It was in his holy humanity, whatever its mystical relation to his divinity, that he knew himself as the complete revealer of God. No realistic and no available working theory of the atonement is possible that fails to recognize the fact that God hates sin. It is inconceivable that a holy God should not hate the sin that ruins his children and disorganizes his holy government, and that he should not protest and react against both the sin and the sinner. Nor is it thinkable that Jesus, who in his holy humanity reveals God, should not reveal him in the totality of his moral personality. If he reveals his love for men in the grace that would save them he will reveal also his moral reaction against their sin; else it were a mutilated revelation, and only a mutilated moral personality were revealed to us. Jesus knew that it was his mission to identify himself with sinful men and with the holy God and to enter into conflict with sin. The constraint of his own love for men and for God is one with the constraint of God's love and of

his holy hate of sin. He could not know himself as victimized. He could not delude himself with the thought that God would have him murdered for the sake of the holy blood that might appease his anger and liberate his love in saving the sinful. In his consciousness of identification with sinful men and with the holy God Jesus knew it as his mission to resist sin, and in resisting it to yield himself as a freewill offering to its tyranny, and thus to win a personal triumph over it. By this sacrifice he will prepare the way for man's victory over it, and out of the conflict he will be exalted as a "Prince and Saviour." By coming under the stroke of its murderous power he will disclose its real hideousness and open the way for deliverance. He will conquer sin by becoming its victim. It was this aspect of Christ's life that profoundly impressed the early church. Speculative theology has represented the stroke of sin as the stroke of God. The free self-surrender into the hands of wicked men has been tortured into a deliverance to the indignation of God, transferred from guilty men and with focal intensity concentrated substitutionally upon him. Rightly interpreted, we may not deny the substitutionary aspect of Christ's redemptive love. In some real sense he stood in our place, but there could have been no substitutionary indignation against him. It was only against the real sinner. The curse under which he went was in no sort punishment for him; the punishment was for man alone. He was indeed the Lamb of God. He was God's sacrifice, for it was his God-given mission to resist sin, striving unto blood. As such we need not hesitate to speak of it as having in some true sense the element of expiation, but he was man's victim. The stroke that brings him low is demoniac, not divine. It was his mission to go under it and take it, and in the doing he vanquished the power that gave the stroke.

We behold, then, this holy man, in no fiber of whose nature is there any trace of the hardness and grossness of sin, a nature alive beyond all ordinary human conception to every rude touch of sin and misery, entering wholly into the life of man and the life of God. He foresees the final conquest, and sometimes there is high joy of the prospective victory, as when in vision he "saw Satan falling as lightning from heaven" and himself as trampling

under foot the whole resisting host, but he is alone in his boundless compassion and perfect rectitude breasting the whole concentrated force of evil, the earth-brood and the hell-brood at one and at issue against him. And he is human, and it is not easy even for the Atlas of the moral world to bear up the pillars thereof against the forces that would drag them down. It is the loneliness of the struggle that intensifies the lingering and ever-increasing agony of it. In the crowning crisis there is no man to stand beside him. The Father is with him, but the human seeks the human, and in the thick of the last conflict he would there were loving human hearts to watch with him and comfort him even but for one hour. But he stands alone. What did he meet in those age-long experiences of a few short years? The story of the struggle is the story of his life. There is a dramatic element in the New Testament representation of it, but it the more adequately sets forth the august reality. The forces of evil are conceived as organized, and the struggle seems to reach beyond the borders of humanity where invisible allies of human sin set themselves against him. There is the prince of evil that confronted him at the outset and fought him to the end. There are demons that were devouring the lives of those whom he loved and for whom he lived. He met the contradiction of sinful men in every guise—suspicion, hate, detraction, blasphemy, scorn, violence; the coldness, fickleness, and dullness of friends and the treachery of enemies—met all miseries, the curse of sin, and in all the pressure upon him he felt more keenly than had ever yet been felt on earth how deadly and how hateful a thing sin is. We may not wholly detach the experiences of the last hours from those of the previous life, yet they have special aspects of bitterness and a special intensity of suffering. We behold him stung with the shameless outrage of a judicial farce and with the violence of rude brutality, smarting with the ribald buffeting and faint unto staggering with the scourging. We behold the indecency of swaggering scorn about his cross, the gratuitous cruelty of the taunt of helplessness, the gibe of the malefactors selected for crucifixion with him to dishonor him. We behold the torture of the cross—six hours of it without surcease and life is yet strong in the mortal frame; across the world a creeping darkness

horrible as its import, a supernatural blackness as if the face of God were hid with the hiding of the sun; at the cross side no earthly friend. At a distance from the infamous crowd that beleaguers the foot of the cross stand the trusted and tried and true, and he is alone in the gloom. It has come to this. It is "the hour and the power of darkness." Is this the glory of sonship and this its price? Where is the face of God? where the outstretched hand that is never sought in vain? "Art thou dead, O my God?" exclaimed another sufferer ages after the cross. And here is a soul more tenderly human than that of the great reformer. In the exceeding heaviness and loneliness of that dreadful hour this human heart is heaving as with the heavings of the earth that rupture graves and fling forth the dead. And what wonder that out of this shaken heart should go that piercing cry that rends the heavens, as of one who at last must search for the face of the Father?

But we have not yet reached the crown-height. We must ascend further yet before we get full survey of this field of moral struggle. Only in part does the murderous pressure from without of this world's sin upon the holy humanity interpret the experiences of this Man of Sorrows. In his sacrificial love Jesus has so identified himself with sinful and suffering humanity, and with the holy redemptive purpose of God, that it becomes his life mission to make, in the experiences of his own inner life, the burden of human guilt and bondage and misery his own. It is not simply that he took the stroke of sin delivered by wicked men against himself. The guilt, the bondage, the curse of sin are a burden upon the very race that crucifies him, a race with which he is identified and which he came to deliver; and this burden he bears. We may not isolate the sacrifice and suffering of Christ from the whole history of redemption. To isolate it is to rob it of half its divine significance. It stands as the center and crown of the whole line of redemptive revelations in which God is making known his grace and righteousness. And here we may find interpretation of the biblical conception that Jesus was made a curse for us and became sin for us. To bear in his holy humanity the burden of that human misery which is the punishment of sin is to bear a great curse. To be obliged to bear it by reason of the possession of a nature keenly

alive and responsive to it whenever brought into contact with it, and to know this as a life mission, finding in it the will of the holy and loving Father—this it is to be made a curse for us. And if the misery that belongs as punishment to the sin of man be in fact a revelation of the divine indignation against sin, not less than a proof of divine wisdom and benevolence, then to bear that misery is in some sort to bear the curse of God. The worst sufferings that belong as punishment to man's sin Christ, of course, cannot sympathetically bear. The joylessness and the hopelessness of sin, the remorse that follows it and its bondage and corruption, which are in part its curse, Christ could never know. Hence it is evident enough that Christ's sufferings for and with men can never be conceived of as transferred punishment. A transfer of punishment is a moral impossibility. Penalty belongs only to the one who sins. Nor can Christ's sufferings be conceived as a qualitative or quantitative equivalent for the sufferings of men, as if it were a commercial transaction. Yet some of the results of sin which are divine penalties he bore. They are man's penalties, not his; but not the less really, rather the more so, than it is possible for men to bear them did he bear them. In his holy humanity he felt them as our penalties, as the curse of our sin, as it is not possible for any one of us to feel them. And in so far as these penalties may be conceived as an expression of divine indignation against man's sin, not less than a holy protest of love to warn against sin, Christ in his moral sympathy with God and love for man bore the burden of divine indignation as it is not possible for man to bear it. From his own observation of the curse of sin as he had come in contact with it, from what of its results he had felt in his own experience in dealing with sinful men, and from his own knowledge of and love for the holy Father as well as for sinful men, it is not difficult to conceive that Jesus had such keen and bitter sense of the curse of sin that it became the burden of his soul and life. All this because he was so truly and so sinlessly human, so wholly identified with our case and lot and so wholly identified with his holy Father. It is conceivable that the burden was the more his than it was ours, and that he suffered from it even more than he would have suffered if it had been only his own.

To bear this burden is the mission of his life. If he is to undertake on our behalf he cannot be delivered from it. Not even the love or justice of God can exempt him. For love's sake and for righteousness' sake he must endure. It is thus that God gives expression not only to his love for his children, but to his sense of the wrong of sin and to his hatred of it. So great a curse is it that even the holy One who would undertake our deliverance cannot be exempted from it. To be obliged to bear, in and by virtue of his loving and holy nature, a bitter sense of the guilt and bondage of sin is in some real sense to be made sin for us. As having no touch of sin, either in reality or by imputation, he could, of course, know nothing of a personal sense of sin. What would it avail if God could or should (a thing in itself inconceivable) reckon him as a sinner in the sense of substituting him for the real sinner as the object of his moral indignation? But how in reason and conscience could God reckon him what he was not? The God of truth does not deal in fictions and unrealities. Sin and penalty are too awfully real to be tampered with by any fiction of moral transfer. But it is easily conceivable that Jesus, in his loving, holy championship of humanity, had such sense of men's guilt and bondage and misery in sin that it became the burden of his life, and that he had an intenser sense of God's moral reaction against sin than any other or than all others on earth besides. No sinner can have such sense as he had of what it is to be guilty before God, or such sense of what it is for God to be in moral reaction against the sinner. It is easily thinkable that he had such sense of God's moral indignation, not as directed against himself substitutionally, but as directed against those with whom he is identified, that it became a shadow upon his life, emerging at last as in the cross-experiences, in a great but transient terror as to its moral results, and wringing from him not only the cry for forgiveness but that other cry of desolation, as if God had hid his pardoning and reconciling face from men and as if he himself, in his conscious oneness with the sinful, were swept for a time into the common darkness. Surely he did bear our guilt. Surely he was made sin for us. Surely he was made a curse for us. But surely not in the sense that he was made the substitutionary object of God's moral indignation.

What could Luther have meant, if he knew the true significance of his own thought, when he spoke of Christ as being even "the chief of sinners"? What, when all the cobwebs of fancy are brushed aside, but that God put into that holy and loving humanity, so completely identified with men and so completely identified with him and with the interests of his righteousness and with the order and purity of his moral government, such sense of man's sin as was at times well-nigh crushing? Let us not fear to use even the word "expiation," but only as suggesting a holy, suffering love which has such a sense of the guilt and curse of sin as man himself could never adequately have, and such a sense of the wrong done the holy love and righteousness of God and the honor and integrity of his moral order that it takes into itself the full burden of God's moral reaction against sin, such a sense of it as man cannot have, and thus secures an adequate expression of God's holy love and righteousness. It is surely important that we should know that in revealing himself as the Redeemer of men God will disclose not only his love for his children but also his sense of the wrong of sin, that there be no misinterpretation of his moral attitude with respect to it. And what disclosure more effective than this which is found in Christ's suffering sense of the moral wrong of sin and of God's attitude toward it? The righteousness of God which Jesus thus revealed was no fiction, but a reality, and his sense of it was a more real evidence of its existence than some simulation of wrath against Christ which he could never feel. Is it irrational to put this into the drama of Christ's earthly life? It is a tragic life, and may not this be the hidden meaning of the tragedy? There seem to be some intimations that in the last hours of that tragic life this was the burden that he carried. As in the case of all tragic lives, the darkness of the conflict thickens toward the end. We may not divorce the crisis from the whole course of the tragic conflict. But in the crisis there seems to come a change. To us, in our ignorance, it seems sudden. We have seen a man of pensive sorrow, but a life of firmest trust and of unshaken self-possession. In his darkest hour nothing has raised the suggestion that the God whom he alone of all the sons of earth had worthily honored, whose glory he had

ever sought, and whose will he had ever done, had ever hid his face or turned away from him. His firmament is always clear, though the darkness of hell might wrap him round about. Tried as no man was ever tried, worn with such wrestlings as we shall never know and which would appall us if we could, burdened with a sorsow whose full significance we shall never adequately grasp and whose depth never fully fathom, his soul is yet clear in its consciousness of heavenly sympathy and support. The nearer he draws to the fatal hour the stronger, if possible, his conviction and the bolder his assertion of the complete nearness of his Father. Deep within a peace so unique that he could call it by preëminence his peace, he was not left alone though all men forsook him. But a little before the last anguish there is no cloud upon his sky; the brightness returns, and he commits himself trustingly and serenely to his Father. Even in the last cry of anguish he pleads with a God whom he can call his own, as if there were a sort of double consciousness, a consciousness as of dreadful isolation and loneliness, and a consciousness of trust in a gracious presence objectively real but for the moment unfelt, a presence in effect not present in its comfort and support. It is the sudden and transient eclipse of a holy soul, not inexplicable in the crisis of the tragedy although impossible as a permanent experience, with all his burdens as the Man of Sorrows. The veil of the suffering, sin-bearing humanity flings itself for a little as a shroud across the brightness of God's face, across the glory of the holy of holies of his most interior presence. It is the last struggle of earth. It crowns, indeed, the struggle of years, but there has been nothing comparable with this; earth has known nothing like it and will never again. It is the last test of holy sonship. It is the last grapple with the power of darkness. It is the last trembling of a soul that is perfecting itself, through the whole round of sorrows, for its eternal priesthood. It is the last anguish of a love that is giving itself for the redemption of men. It is a holy and suffering Redeemer in the presence of the world's sin. There are some things which suggest that in that dark hour a half-bewildering sense of it shot through the soul of the Redeemer. A certain solemn suggestion of the retributive issue to the fated nation is borne by the bodeful words

to the weeping women of Jerusalem. And what means his cry for forgiveness for his crucifiers if the greatness of the need does not master all other considerations? The great High Priest burdened with the sense of man's sin is bearing into the holy place his last transcendent sacrifice. The burden is too great for the frail humanity, and who shall say that they are far wrong who find in the crisis of the tragedy a broken heart?

It is indeed easy to read too much, and especially to read erroneous imaginings, into the great tragic life, but we surely do not misinterpret its essential moral significance if we find in it the burden of human sin.

By the cross, therefore, and by the whole tragic life of Jesus for which it stands, is the knowledge of sin, and in this knowledge of sin as God beholds it and as Christ interprets it there is redemption. There is much in that wondrous living and dying, much in their relation to human sin, much in their relation to the character and government of God which may not be adequately conceived or represented. What has been said in this poor fragment claims to be no worthy presentation of the depths of their august reality. But in fact there is much that we do not need to know, only the simplest and most obtrusive aspects of the moral significance of this great subject are necessary for life and even for thought. But, if we would secure any availing, working conception of the moral meaning of the holy living and dying of Jesus, we surely need to know this: we need to know that they touch the dark fact of human sin, that they reveal at once the love and righteousness of God, and that in the disclosure God comes nigh in pardon and reconciliation.

Lewis O. Brastow

Art. VII.—CONFORMITY AND HERESY: A STUDY IN SOCIAL PSYCHOLOGY

Much apparent change in thinking about human life turns out to be only the restatement of old problems in new terms, the substitution of this set of phrases for that. Yet along with the translation of the ideas of one generation into the speech of the next there goes a subtle change of attitude and generally a marked modification of conduct. In these days social philosophy is being translated from the terms of the old individualism into the phrases of what is coming to be known as social psychology. It is a slow process, for this old doctrine dies hard. The tradition which comes down from Hobbes, Locke, Rousseau, the French Revolution, Adam Smith, and the Benthamites has been bred into the life of the nation. The idea of the individual as an independent source of reflective initiative and energy, as free in his choices and wholly responsible for them, the belief that the highest type of society must inevitably result from the competition of such persons untrammeled by aught save the "law of equal freedom," faith in a form of government which strictly limits its duties to those of policeman and umpire—this philosophy still runs as the strong undercurrent of American thought and feeling. And this too in spite of the collectivist reaction which, gaining ground steadily during the past half century, offers an antithetical view of the person and society. This collectivism in its extreme form sees in the individual the product of his group, molded by it and hence personally irresponsible; it exalts compulsory coöperation as essential to a just and permanent society, and demands a government which shall assume all the powers which may be needed to bring this about. Between the old individualism, on the one hand, and radical collectivism, on the other, and attempting to reconcile the truths involved in both, stands social psychology. To discover the actual meaning of the terms "individual" and "society," and to make clear the relationships which they imply, is one of the chief tasks of this new department. Studies in this field are already proving fruitful; with their aid politics, economics, and ethics are

being reinterpreted in a luminous way. Of these many ideas none is more suggestive than the new form of the struggle or conflict theory, which offers a fascinating interpretation of many familiar phenomena of personal experience and of social activity. It is proposed in this paper to examine the facts of conformity and heresy in the light of this struggle hypothesis.

Spencer and his followers have seen society ever tending toward a more complete integration, a higher unity. They have been prophets of voluntary coöperation and of interdependence. Gumplowicz, Novicow, and Ratzenhofer, on the other hand, discover in social life only unending rivalry and conflict, not between individuals, but between groups, races, nations, classes, parties, sects, interests. To them a modern nation may be hardly more than a name. Except in its conflicts with other nations it may have almost no genuine unity. It is a geographical area within which the ceaseless struggle of groups, great and small, is going on. To these thinkers the unit of social investigation is not society as a whole, but rather the "struggle group." What are the general laws which govern the formation and control of this type of organization? under what conditions does it prosper? by what forces is it weakened or destroyed?—such are the questions which the new school attempts to answer. Enough has already been suggested to show the extreme lengths to which the theory has been pushed, but if the idea be recognized as one important factor in social theory, rather than a completely adequate hypothesis, it may be made to yield interesting and even valuable results. The aim of a social group is always survival or aggrandizement, usually both of these. The conditions of survival and growth are effective struggle or adjustment. For success in conflict and exploitation the group must maintain its unity at all hazards and must provide for leadership. Conformity, subordination, resourcefulness are fundamental needs of the struggle group, whether this be a hunting horde in the wilds of Africa or a political club on the East Side in New York. These needs of the group are met by permanent social forces which are always at command. In the first place, the group unconsciously molds its members to a type. The young by imitation build up their personalities out

of the elements, speech, gestures, carriage, knowledge, taste, ideals, which are common to the association. Or mature persons of congenial characters fraternize, and in respect to the object for which the organization exists they are gradually assimilated by the inevitable influence of this community life. So clearly is this recognized by the common sense of mankind that the average person always seeks to "place" a stranger by discovering his social relationships, geographical, occupational, political, and ecclesiastical. To this obvious influence of the group should be added, secondly, the conscious coercion by which it enforces uniformity of belief and conduct within its limits. This coercion varies from the intolerant tyranny of a group fighting for its very life—when even lukewarmness is treason—to the illusion of complete freedom to be found in a peaceful industrial society. The pressure which a group exerts upon its members, therefore, may be physical, as in the case of the criminal and insane, or it may be psychical, passing through the stages of intimidation and ostracism to the subtle but effective appeal of epithet, scorn, and ridicule. To vary in any perceptible and vital way from the accepted standards of a group instantly brings this pressure into play. Only the few are aware, however, of this conventionalizing force; the majority, having made the group ideals and modes of conduct their own, naively do the group's bidding without suspicion of cozening. Thus the struggle group enforces comformity, that is, subordination to authority, whether this be vested in a personal leader or indirectly expressed in abstract types and ideals. No group is without some form of leadership, however disguised it may be. Much control is effected by appeal to types, for example, the hero and the traitor. What resistless force is latent in such typical epithets as "gentleman," "dude," "scab," "quitter," "anarchist," "copperhead," and the like! Consider the opprobrious terms devised to discourage innovation; "interesting," "original," "queer," "eccentric," "cranky," "crazy" runs the progressive series from recognition of agreeable variation of monotony to perception of attack upon the cherished prejudices of the group. In the third place, the conflict organization must modify its ideals and types or shift the emphasis upon them in adjustment to the changing conditions which it confronts. In time of war a

nation exalts its military and naval leaders; in periods of peace its heroes are captains of industry and men of political prestige. A community which, when typhoid breaks out, will not abandon its confidence in the old wells, and recognize practically the newer revelations of bacteriology, is hopelessly handicapped in its rivalry with progressive neighbors. A business corporation which fails promptly to readjust its methods to the changed conditions of the market invites inevitable bankruptcy. The college which refuses to modify its curricula to keep pace with the altered social life about it must yield place and power to its more enlightened or resourceful competitors. Again—a fourth point—the group must at all hazards preserve its individuality, that is, must maintain those characteristics which distinguish it from all other social organizations. If these differentia disappear the peculiar existence of the group ceases. The republicans must insist upon those principles and policies which distinguish them from the democrats. A university must never regard itself or be thought of by the public as a mere duplicate of other institutions. The ambitious city proclaims not its likeness to other urban centers, but its "superior advantages." Fifthly, and finally, competition is a constant condition of vigorous group life and growth. This may take all forms, from a ruthless and brutal fight for food to generous and friendly rivalry in good works, or in the exaltation of high ideals. Without the stimulus of competition the group loses its vitality and disintegrates. Rivalry compels the group to maintain discipline, subordination, leadership, and individuality. Competition is not only the life of trade, it is the condition of all social activity and progress. Such in outline are the main theses of the "struggle school"—propositions which might be elaborated at length were that necessary for the purpose of this paper.

It remains to apply these principles to religious organizations regarded as competitive social groups. The more obvious religious wars and sectarian struggles of mediæval and modern times cannot be reviewed here. The application must be confined to the existing situation in the United States, and even then limited to a few suggestions. Superficial observers have made much of the fact that nearly one hundred and fifty distinct religious

organizations appear in the federal census. Everyone at all familiar with the situation knows how to interpret these facts, but although Americans are not segregated into a great diversity of warring camps, it is true that they fall into an even larger number of recognizable groups than appear in the official returns. For each denomination is not within itself a unit, but subdivides into parties, "high" and "low," "conservative" and "liberal," "lay" and "clerical." True, many of these subdivisions are vague and at first glance appear to lack organization, but, nevertheless, they are forces to be reckoned with. Their rivalry within a given church affects in important ways the activity of the denomination as a whole and its relation to other ecclesiastical groups and to the social situation in general. However, to avoid making the problem too complex, each distinctly organized denomination may legitimately enough be regarded as a social unit, seeking its own ends and coming into relations of competition with other religious groups. At a time when phrases of fraternity and coöperation are so much in vogue it is at the outset necessary to defend the assertion that modern religious bodies are in a relation of competition. Conflict and rivalry take many forms. True, in the country at large the older kinds of antagonism are disappearing. Recrimination, doctrinal controversy, and open proselyting remain only as survivals in certain small and remote communities. But competition has not disappeared, it has only been disguised under more indirect and agreeable forms. The code which has made proselyting unpopular is a convention of conflict, a rule of rivalry. The disastrous consequences of the practice to the peace of all concerned has been an important although not the only cause of its abolition. The prevalent manifestations of good feeling, brotherliness, and coöperation between ministers and churches are in large measure unconscious forms under which they compete for the approval of a public opinion which demands tolerance, friendliness, and unity. A minister and church who hold aloof quickly feel the displeasure of the community and distinctly lose caste. Many union meetings represent quite as much a reluctance to seem narrow as a positive desire to fraternize. The jealous watch which is kept upon the rotation of denominations represented in the pulpit

at union Thanksgiving Day services betrays the ever-present element of group struggle. The Young People's Society movement affords an illustration in point. The original organization, taking its rise in a certain church, was given an undenominational character and grew rapidly. The situation was delicate. It was an era of coöperation, of fraternal phrase and act, yet the self-protective instincts of several large denominations quickly found expression in the organization of distinctly sectarian societies. There was, to be sure, censorious comment, but it is clear that if the separate denominations were to maintain their integrity and prestige there was nothing for them to do but to meet the competition involved in the new movement. The ingenious and plausible modes of speech about these phenomena blind no careful observer to the underlying forces at work. The famous "amusement clause" in the Discipline of the Methodist Episcopal Church has in many cities and towns become so nearly a dead letter chiefly because its enforcement would be a serious handicap in competition with other less exacting churches for members and social status. Other facts of rivalry, for example, popular sermons, liturgical and musical services, as well as social entertainments and institutional activities of many kinds, occur to even the superficial observer. The flourishing interdenominational movements are not without traces of competition. Although Sunday school lessons are selected by a central committee, the elaboration of material is left to each denomination whose editorial and publishing interests represent a significant form of appeal to the loyalty of the group. The apportionment of the home and foreign mission fields among different churches is an evidence not only of increasing tolerance, but presents an instructive analogy to the practice of great industrial corporations which recognize the excessive wastes of a duplicating competition. Here, then, is an abandonment of rivalry not so much from motives of fraternal feeling as from rational recognition of economics of administration. Logically it involves the admission that any one of several forms of faith is adequate for the salvation of men. If this were rigidly pushed to its ultimate consequences —which it is not—it would be a severe blow to that group individuality to which all tolerance is a subtle foe.

Again, it seems necessary explicitly to assert, what has already been implied, that many ministers and church members are naively unaware of the competitive principles which are finding expression in their lives, and use with perfect sincerity the popular phrases of fraternity and good will. Others, the large majority, are keenly alive to the rivalry and are stimulated by it to their highest activity. There remains a third class—a relatively small number who honestly deprecate all rivalry other than a loyalty to ideals which have to be defined, to be sure, in terms of other aims deemed less worthy. It is among these idealists that denominational loyalty seems to be a secondary consideration.

The temptation to apply the principles of the struggle theory to all the problems of church discipline and government, to analyze the methods by which general conformity is enforced, and to note the ways in which old standards yield to new under the influence of rivalry for members and popular favor, must be resisted. The discussion must be narrowed to the questions of group individuality, and those variations from accepted doctrines which go by the name of heresies. Tolerance is the enemy of group loyalty. The cosmopolite who knows and recognizes the good in other nations is always charged with lack of patriotism. In too many men love of country seems hardly more than dislike of other nations. A distinguished social worker, who abhors political jingoism and clearly sees the disastrous effects of the blind devotion which union workingmen display toward unworthy leaders, has recently declared, half whimsically, that loyalty is one of the greatest of social dangers. With the vast majority of men—deplorable as this may be—intense zeal and unflagging devotion go with a limited range of vision and an unshaken confidence in the unique value and unerring rectitude of the group or groups to which they belong. There are rare minds capable of seeing far beyond the confines of an organization and at the same time of working earnestly for its welfare. From such men great leaders are recruited. For the many, however, the rank and file, when faith wavers zeal tends to lose its ardor and activity flags. A central problem then, of a religious organization is to guard its individuality, to preserve its distinction, in order to rally its members with enthu-

siasm about a unique standard with watchwords and shibboleths which shall have a peculiar meaning. The more the group has in common with other groups the more vital and all-important every difference becomes. There is something almost pathetic about the persistence with which the Seventh Day Baptists cling to the one distinctive feature of their faith—a feature which to the overwhelming majority of evangelical churches seems purely formal and unimportant. To give this up, however, would be virtually to surrender group life itself. The abandonment of close communion by so many Baptist churches is really an indirect blow to a distinctive position. The Protestant Episcopal Church, on the other hand, carefully preserves its individuality not by theological differences, to be sure, but by insistence upon the uniqueness of its priestly orders and by the policy of pulpit non-intercourse. The bitterness of the "sects" against this attitude of "the church" is eloquent testimony to the effectiveness of that policy of isolation which is also maintained in so masterful a way by the Roman Catholics. The Presbyterians, by their recent revision—afford an instructive example of a group resolved to preserve its individuality at all hazards and compelled at the same time to readjust itself to a new external situation finding expression through a party within the denomination. The assumption of the Disciples of Christ to be the only pure and biblical church is as stimulating to the members of that vigorous and rapidly growing body as it is irritating to other evangelical communions. The tendencies toward union between church organizations heretofore divided is simply the tardy recognition of the fact that distinctive characteristics have disappeared. The individualities of these bodies are frankly merged in a larger group. The proposals for organic church union have been based upon the assertion that vital theological differences have ceased to exist between the chief evangelical communions. This is in large measure true. Calvinism and Arminianism, once so sharply defined and antithetical, now merge into each other as simply two aspects, different emphases, of a larger truth. The interest in technical theological discussion lingers chiefly in remote and backward regions where other forms of mental exercise are lacking.

But if doctrinal differences are minimized as between churches there are discernible parties within all evangelical bodies, parties which make common struggle either for the preservation of the theological *status quo*—the conservatives, traditionalists—or for a readjustment of faith and formulæ to keep pace with changes in other fields of research and reflection—the liberals, or progressivists. The characteristic feature of the times, then, is this formation of large inclusive struggle groups which run across many of the old denominational lines and make common cause for or against the stability of theological belief. This is true only of the so-called evangelical bodies, which as a whole form a conflict organization against Unitarians, Universalists, and all other variants from certain fundamental doctrines. This union movement may be attributed not only to the prevalent sympathy, friendliness, and good will, but to a breakdown of vital theological differences, a loss of group individuality, which now depends on local rivalries, distinctions in administrative methods, and differences of historical background.

In each denomination these two parties begin to be recognized. The ordinary speech of the church places this leader or that with one or the other of these groups; still other canny persons cautiously defy classification. In terms of the struggle theory the conservatives are employing all the arts of conformity against those who would further innovations. The first party are charged with perpetuating prejudices, the second with preaching heresies. These are the two types of epithet which are being bandied back and forth under various guises. Through one party the group seeks to preserve its stability and continuity, through the other it gropes for variations useful to its life struggle, means of keeping in harmony with its social environment. The powerful forces of habit and feeling fight for the maintenance of what is. The capitalized experience of the group is imperiled; a vested interest is attacked. The radical speaks contemptuously of prejudice, which in the simple phrase of Archbishop Trench has come to have a "sinister subaudition." Yet prejudices, unquestioned assumptions, are the very basis of individual character and of social unity. The person who has no convictions which he is not ready glibly to

discuss with the first comer, the society in which everything is in flux, lacks the first element of stability, that is, beliefs embedded in feeling and crystallized in precept, formulæ, and catchwords. Prejudices, sound or unsound, true or false, are the conditions of group unity. Attack upon them arouses the immediate emotional resistance of the mass. These feelings find expression through the technique of unorganized coercion and through typical leaders who embody to an exceptional degree and in an effective way these group assumptions or prejudices. The innovators, on the other hand, rebel against convention and continually offer suggestions as to modifications of the group standards and methods. It may be well to repeat that the group, for convenience personified in perhaps a misleading way, functions through these two types of leaders. An attempt to analyze the various mental processes of each may throw some light on the problems of control.

The conservative mental attitude, so well known in its effects, is by no means easy to dissect. It is primarily a flow of feeling often not well or consistently rationalized; hence the epithet "blind" so frequently paired with the word prejudice. Some of the elements of this emotional complex seem to be: (1) an instinctive dislike of change; (2) a personal antipathy to those who propose it; (3) an almost fetichistic reverence for the past; (4) a shrinking from the mental labor involved in accepting a new doctrine and in reorganizing one's whole mental make-up in harmony with it; (5) a tendency to link the proposed innovation in a causal way with the entire fabric of the group beliefs, so that the acceptance of the new idea would bring the whole structure tottering to its fall; (6) a rational perception of the real danger to group stability and welfare involved in the proposed change; (7) a sense of personal responsibility for defending an imperiled community. Obviously no one of these elements ever appears in isolation; they are blended in numberless combinations, varying widely with individuals and societies. It would on the other hand be a serious blunder to regard the attitude of the innovator as wholly reflective. His task, it is true, usually compels him to rationalize and formulate his proposals or position to some degree. Nevertheless, feeling plays a large part in his consciousness. His mental situation

may include several or all of these factors: (1) A temperamental impatience with convention, stagnation, routine; (2) personal dislike of typical conservatives; (3) mental instability and tendency to mere vagary; (4) tendency to identify all change with progress; (5) desire for personal distinction and enjoyment of mild martyrdom; (6) a disposition to see the proposed change out of just proportion with the other interests of the group; (7) a clear recognition of a dangerous inconsistency or maladjustment in the beliefs or practices of the community; (8) a sense of personal responsibility to further a change or reform at all hazards for the common good. Even an approximation of this sort affords a clue to the methods of coercion and resistance which are put in play as the two factions compete for control. It will be noted that each set of motives falls naturally into two classes, commonly described as worthy and unworthy. The former have in view the welfare of the group; the latter are either self-regarding or represent individual incapacity. Each party strives to show that the other side is actuated by the lower kind of purpose. Hence arise epithets which have been shown to play so important a part in group control. "Mossback," "rationalist," "obstructionist," "dangerous person," "hidebound," "notoriety-seeker," "purblind," "heretic" are some of the pleasant products of the conflict. The struggle, however, often rises to a higher plane, in which mutual respect supplants personal vilification, and "honest but mistaken" is the keynote. But epithet, powerful as it is, is only one means of strife. The administrative machinery, the educational institutions, the press of the denomination are strategic points to be captured. The party in control can bring tangible pressure to bear upon the recalcitrants, either to repress innovation or to break up habit and custom. Then, finally, the church organization provides the means for bringing the alleged heretic to formal trial. No one who has not looked at least far enough beneath the surface to discover this struggle can understand the present activities of the leading evangelical bodies. Each party in this conflict is more or less the victim of a fallacy. To the conservatives, however vigorously they may deny it, "whatever is is right." The liberals are always in the greatest danger of

identifying change with progress. In a sense the conservative's position is sound. Existing conditions have grown out of the life and necessities of the group. These once at least served a useful purpose. The burden of proof rests upon the innovator to show that these things are outgrown survivals or errors. Again, it is true that irrational, futile, and dangerous proposals of change or vagaries of individual thought and conduct are constantly being presented to every social group, which by ridicule, scorn, and prompt repression saves itself from folly and disaster. The argument that every innovation which has turned out to be a benefit was in the past bitterly opposed is plausible but specious. It fails to take into account numberless absurd variations, which were at once ruthlessly suppressed, or ran a course of menacing contagion. To the philosopher, then, who tries to hold aloof from personal antagonisms the conservative has an important function. Through him the group maintains its individuality, forges and fuses its members into unity, formulates and reiterates those things for which it stands. Again, through him proposals of change are resisted, sifted, and finally selected. The conservative represents stability of character—a fundamental need of both an individual and a society. The invaluable service of the radical, on the other hand, is to offer constantly a series of innovations for the selection or rejection of his group. He represents the potential flexibility and adjustment of the social organization. He is forced to formulate, to defend, to define more and more clearly the thing for which he struggles. He must, if successful, be able to distinguish a real and vital need of change from a mere trivial modification or an actual vagary; he must have power to withstand the pressure of coercion which is brought to bear upon him, and the gift either to conciliate, convince, and organize his fellows, or, having made the issue clear, to leave that task to others more competent to lead.

Religious groups, then, in the United States have passed from an early stage of open competition and often bitter rivalry into a new phase of partial consolidation or federation into large bodies, evangelical, Roman Catholic, "liberal," Jewish, and a variety of new types, for example, Christian Science, Dowieism, etc. These

larger groups are in relations of more or less disguised antagonism. Furthermore, several of them are subdivided into parties, conservative and radical. Thus a twofold struggle is going on, an external competition and an internal conflict. Again, where competition seems to have disappeared group individuality and personal zeal have tended to vanish also. Those groups are the most prosperous which have been able to preserve their militant character and have rallied their followers to the struggle. The indifferentism and apathy so widely deplored in certain churches are natural results of this waning of struggle stimulus, and the failure to substitute for conflict on a lower plane a motive to effort on a higher. The internal strife in the evangelical churches is to be welcomed both as a stirring of interest and as a sign of readjustments. The accumulated results of scientific research, the sifted experiences of men, tend ever to make a new thought-world into which all the ideas and activities of society have in some fashion to be fitted. Theological dogmas, the imagery of religious experience, and the criteria of conduct are no exceptions. They, too, must be from time to time reorganized, reinterpreted, that is, translated into the language of the times. Religious bodies are competitors in this task. Each seeks to win the approval of men and to offer them a kind of life which shall satisfy and stimulate. There is no resisting this flow of society. No human institution ever remains stable and immutable. The same words may be spoken generation after generation, but the mental pictures which accompany these phrases are ever changing. The Constitution of our country has been formally amended only a few times, its verbal statements are unchanged, but its spirit has been largely transformed. The Golden Rule is phrased as it was centuries ago, but its practical content has changed with almost every generation as men's ideas of social relationship have been modified. Changes there must be, but, as has been already pointed out, mere change is not necessarily a gain. Only change which solves a problem, reconciles conflicting views in a larger vision, achieves a deeper, richer unity of thought and experience, readjusts the group to its environment, is to be welcomed as progress. In the absence of an authoritative personal tribunal proposed changes can come only by struggle. The group

within which struggle ceases is doomed. With all its ills strife is better than stagnation.

Hence the present conflict between the so-called higher critics and the traditionalists is to be welcomed as a sign of vitality and growth. Theological disputes are notoriously bitter and lamentable, but they are a necessity. The combatants use, for the most part, terms which are incapable of precise definition, and hence productive of endless mutual misunderstanding. The radicals are often contemptuous and irritating in their manner, while the conservatives are only too likely to be exasperatingly irrational and abusive. To him who tries to be calm and philosophical, and, above all, to maintain a Christian charity for all his fellows, strife of this kind is painful and repulsive. Yet if a study of the struggle theory yields any results it must lead one to see far behind persons to the social forces which find expression through them; to regard a man as largely, though not wholly, what his group in its struggle has made him, and to aid him or combat him not as an individual, but as a factor for or against the common welfare. A view of this kind appeals, of course, only to the reflective few. The many are marshaled for the fray, and throw themselves into the struggle on one side or the other as temperament, habit, loyalty, unconscious self-interest, and a narrow margin of rational volition may determine. That religious body is fortunate in which conservatives stand steadfastly for the social traditions and compel all who propose change to make good their claims to having discovered a larger truth, a better way. Happy the church which encourages the search for this new truth, however rigidly it may test it, and thrice blessed that communion which attempts to wage the inevitable conflict on the high plane of mutual respect and Christian courtesy.

George E. Vincent,

Art. VIII.—STRIKES

It is only in recent times that the strike has come to be a thing of great importance. Prior to 1800 there were but four strikes in the United States. From 1800 to 1821 there were only five, and between 1821 and 1834 there was a yearly average of between one and two; but in 1835 there was a large number of strikes, both of men and women. From that year onward to 1888 there was a steadily increasing number of strikes each year, and from 1888 to 1895 there was a slight decline, though after 1895 the number again rapidly rose (Wright). Some writers have grossly exaggerated in their statements as to the number of strikes, stating, for instance, that for the years 1877 to 1887 there was an average of 1,000 strikes each year. According to Carroll D. Wright there was an average of about 675 per year.

In order to better comprehend the nature of strikes and their serious relation to the economic life of the nation, let us briefly review a few of the more important. The railway strike of 1877 tied up the freight traffic on 12,000 miles of railroads. "Over 100,000 men were out in a score of states" (Swinton), and though the strike lasted only two weeks the number of those killed and wounded owing to mob violence ran up into the hundreds. At Martinsburg, Virginia, and at Pittsburg the state militia sympathized with the strikers and refused to fire upon them. Consequently the United States troops were ordered from the Eastern garrisons, and in Pittsburg alone 22 persons were killed, mostly by the soldiers. The damage in that city due to mob violence and loss of business was estimated at over $5,000,000, of which the railroads suffered a loss of $2,000,000. The Homestead strike of 1892 was a most serious affair. The immediate cause of violence was the attempt of the Carnegie Company to patrol the works with Pinkerton detectives. The workmen, or strikers, broke into the mill yards, intrenched themselves behind steel billets, brought brass cannon into action, and finally compelled the Pinkertons to surrender. Several days afterward the entire force of the state militia was ordered to Homestead, the town placed under martial

law, and order thereby restored. The great railway strike of 1894 involved railways capitalized at $2,000,000,000, and 100,000 trainmen. The loss, including damage to property, loss of wages to men, and of earnings to the companies, etc., is estimated at about $7,400,000. Besides this, the loss to the country at large, as estimated by Bradstreet's, was in the vicinity of $80,000,000. A number of persons were killed during this strike, and it required the presence of 14,000 of the state and national troops to restore order (Wright). Speaking of this strike, Carroll D. Wright says: "The strike generated a vast deal of bitter feeling, so bitter that neither party was ready to consider the rights of the other. It was the most suggestive strike that has ever occurred in this country, and if it only proves sufficiently severe to teach the public its rights it will be worth all it has cost."

There are three general causes that in recent years have precipitated strikes, namely, reduction of wages, to secure an advance in wages, and to secure shorter hours of labor. But three fourths of the strikes have been against a reduction in wages. The origin of the modern industrial strike must be sought for in English history. When the industrial revolution in England took place thousands of hand operatives were thrown out of employment, and for a time the condition of the poor hand workers was simply awful. An historian (Mackenzie) describing that period says: "The hand loom had to be put away, and the poor workman had to endure a life of ever-deepening want till he died." But with the introduction of the factory system there came a change in the social condition of the people. Great masses of persons were congregated together in the factory districts, and lived there rearing their children amid squalor, ignorance, physical degeneracy, and moral corruption, "all of which had existed before, but which the factory system brought into strong light" (Wright). The result was that Parliament was compelled to interfere, and insisted upon the education of the factory children. Now, the intelligence of a people is the measure of their freedom. Hence, as education became diffused among the factory employees and other laborers, they grew restless beneath the onerous conditions under which they worked. They began to demand reforms. Failing to secure

these, they organized into unions. Then they struck. There had been, to be sure, organizations among the various trades in England for centuries, known as trade and craft guilds, but these were chiefly in the nature of employers' organizations. The modern trade union had its rise and development in the industrial revolution.

On the question of the right or the wrong of strikes opinions vary widely. The labor leader and the agitator vehemently insist that in the past the strike has been justifiable and necessary, and chiefly justifiable because it has to them been necessary. To be sure, the mob violence and lawlessness that generally follow in the trail of the strike are deplored. But they declaim loudly against the money kings, the coal barons, and the like, who, they say, grind the face of the poor and trample under foot the rights of the helpless, the fatherless, and the widows. And in this there is much truth. From the very beginning of our modern industrial development the employee has been the under dog in nearly all labor controversies. He has steadily had to fight his way over oppressive and unjust laws that discriminated against him, over onerous social conditions, and the like, until he has but recently come to his present position of political liberty and comparative independence. Until the early part of the eighteenth century strikes were regarded as conspiracies, and even to-day in some states at common law a strike is an indictable conspiracy. In 1803 there was a strike of sailors in New York; the leaders were arrested, indicted for conspiracy, convicted, and sent to jail. In 1805 the leaders of the shoemakers' strike were likewise arrested and tried for conspiracy. In 1815 there was another conviction for the same offense. Meanwhile, however, it is a well-known fact that there never was a case of employers who were indicted for conspiracy when they combined to keep down the price of labor. But, lo! the moment a few ignorant workingmen get together and strive to better their condition by seeking an increase of wages, immediately they are jailed for conspiracy. Adam Smith in 1776 called attention to this legal discrimination against the workingman. It would seem as though such glaring injustice must arouse the hostility of the laborer. And

in many other ways the social contrast between the laborer and the employer has been especially distasteful to the former. It would look like an early sowing to the winds. What wonder, then, if we have in recent years been reaping the whirlwind? Professor Wagner remarks: "The social question comes of a consciousness of contradiction between economic development and the social ideal of liberty and equality which is being realized in political life;" and Carroll D. Wright says: "The social condition of the workingman and his education, which we have insisted upon, have led him into the strike method as a means of asserting what he calls his rights. He has in this adopted the worst examples set him by his employers in the past." The sense of injustice under which the workingman has felt himself to be has seemed to him a sufficient and justifiable reason for having his rights at any cost. "The social battles which men have fought have been among the severest for human rights. They mark eras in social conditions as clearly as do field contests in which more human lives have been lost, but in which no greater human interests have been involved" (Huntington). The workman is no longer satisfied with charity; he wants and insists that he shall have a more reasonable remuneration for his toil. The time for the soup kitchen in periods of industrial depression has gone by; as Professor Peabody has said, "Instead of generosity men ask for justice, and instead of alms they demand work." In contrast to this position is that of the political economist. The writers on political economy, as far as I have observed, are almost unanimous in condemning strikes as a short-sighted policy and an evil. One writer, Nicholson, says that the strike is a business method, but he adds that it is a very bad business method. And from the viewpoint of the economist the strike must be condemned; not only because of the loss of wealth to the employer and employees, but also because of the loss of production to the whole people, and furthermore because of the loss of property due to mob violence that is usually consequent upon a strike. Again, the economist condemns the strike because it is such a disturbing factor in business. When a man seeks to engage in business he first considers the cost of production, so calculating the margin of profit

or loss resulting from his product, and thus seeks to assure himself whether or not the enterprise will be a paying venture. He estimates the interest on the cost of the plant, insurance, incidental expenses, such as rent, light, heat, wear and tear of machinery, etc., and, lastly, labor. But here he is face to face with an uncertainty. He can estimate with tolerable accuracy the various other factors of production, but the labor factor is almost an unknown quantity. For, what assurance has the manufacturer that when he has his business fairly organized and in successful operation there will not be a strike of his employees, who will thus render absolutely useless his other expenses, with, besides, a possible loss or destruction of his entire investment? Hence if the man decides to engage in business his labor estimate must be placed extraordinarily high in order to give him a margin of profit. In other words, this means, instead of his trying to estimate how generous he may be with his employees, he is compelled to estimate how small he can put their wages in order that there may be a reasonable margin to secure him his investment. It is hardly necessary to consider all the arguments which economists advance against strikes. They say it is a brainless policy—that when the workers combine and delegate their interests to the hands of a few individuals they give up their liberty; that the chief object of the workingman through the medium of the trade unions is to secure a minimum wage, etc. But there is much printed and written by both parties about the minimum wage that misses the point. The so-called minimum wage is a delusion and a blind over which there has been waged a war of words, words, words, words, involving much noise but meaning nothing. The minimum wage is not worth a copper in interest to the workingman; what he wants is liberty and civilization and social justice. The greater number of the economists of England and this country have in the past century been working upon a false and misleading scent. Their theories and speculations have been based upon the doings and desires of a so-called economic man. This horrible and outrageous caricature upon humanity is conceived to act always upon one motive, namely, the desire for wealth. John Stuart Mill declares that "political economy is concerned with man solely as a being

who desires to possess wealth, and who is capable of judging of the comparative efficacy of means to that end." What wonder, then, that Carlyle should call political economy "the dismal science"? George Howell terms it the "grab-all science," for, he says, "its fundamental principles seem to be based on the Quaker's advice to his son, 'Make money; honestly if you can, but make money.'" But a new school of political economy has arisen which bids fair to dominate the whole field of this science. This new school protests against this barbarous conception of the "economic man." It recognizes that man is a compound creature; selfishness, to be sure, is one of his strong passions, but with every advance in civilization it becomes less and less so. Man is selfish, but he also loves; he weeps, he laughs, he hates, he enjoys, he knows pleasure and pain, and these things are just as true of the workingman as of any other. The answer, then, of the economist that the strike must be condemned because of the loss it entails is not sufficient, since this answer has been based upon a warped conception of man. For my own part, I would not say that strikes are right, nor would I say that they are wrong. It seems to me that the strike has been a method of procedure, not an ideal method, by any means, but nevertheless a method of procedure along which civilization has advanced and developed. The economists have examined all industrial conditions from the basis of one question only, that is, "Will it pay?" But there is another question more fundamental in its nature, more wide-reaching in its scope, and that is, "Is it right?" This question lies at the basis of every reform, and is the final measure of the ultimate success of every movement.

Strikes have been inseparably bound up with labor unions, and these, as has already been pointed out, are the result of the education of the workingman and imitation of his employer. The education, however, has been limited; had it been broader and more liberal, industrial war might have been averted, but not unless the education of the employer had been correspondingly broadened and liberalized. Everything that can be urged in defense of the trade union will directly or indirectly justify the strike method, since there could be no strikes without a union

and there would have been in the past no union unless the need of strike called it into being. This, of course, has no reference to trade unionism of the present or the future. As has already been noted, the laborer was under legal discrimination, and it has needed united action on the part of the workers to remove this discrimination. Here one reason, and a justifiable one, may be found for the trade union. It is an open question even yet whether the laboring man has all his legal rights; certainly in some of our states his rights have not yet received full legal recognition. Another and more important justification for the trade union is found in the fact that the labor contract is not really free in the case of the individual laborer. "The laborer, as compared with his employer, is placed at a disadvantage in the beginning by the fact that he is selling a commodity which is inseparable from his own person, and that he is compelled by his poverty to sell in order to live. He must therefore submit to the terms offered by the employer." "Organization remedies this by minimizing the disadvantages attaching to the position of the laborer and placing him on a footing of equality with his employer" (Baldwin, Economic Notes). Indirectly, then, strikes may be justified because of the justifiability of the trade union. But, it may be urged, even though the trade union be justified, this does not justify the strike method, since other means might have been employed. Yes, but what means? Well, some other peaceable means could surely be found. It can never be right to smite one's brother in order to secure freedom from an injustice. So it would seem. But there frequently come times when one must smite, and smite hard. Even Jesus, our perfect example, found at least one occasion to smite. No peaceable method could have been effectual, else he would have employed it. Ideal methods cannot always be employed when dealing with unideal men. The usurers and money changers were unideal men carrying on a nefarious traffic in a holy place. It might have been an ideal method for Jesus to have gently remonstrated with those Shylocks. Had he done so, however, he probably would have been unheeded, and most likely treated with scorn. The very fact that Jesus used the lash consecrated it for that occasion at least as an ideal method. But have such conditions

ever existed in the industrial world? Here, of course, there is room for difference of opinion. There have certainly been cases where the strike has proved the only *effectual* method. Possibly a longer continuance of some other method might have been efficacious, but of this we do not know. The civil war was really nothing less than a great strike, a strike to maintain the integrity of the Union, to loose the shackles from the Southern slave. Other methods were tried, but the Emancipation Proclamation backed by the sword was ultimately the *effectual* method. Let us take another instance and note the conditions. Previous to the railway strike of 1877 the fireman was paid $1.35 per day, and sometimes was allowed only three or four days' work per week. Even then his time was frequently docked, and sometimes he was put on half time. What was worse, his pay was often withheld from three to four months. And, as though all this were not sufficient, he was compelled, when away from home, to board at the railroad hotels—rookeries would be a more fitting name—and had to pay a dollar per day for his board. Any one of these abuses in the present day would provoke a strike at once. But the firemen of that day endured even these conditions for months. They complained, asked for better terms, for redress of their grievances, at least for steady work and regular pay. What was the reply of the corporations? Contempt and insult. "Leave if you want to; there are plenty of others to take your places." Under such conditions what could they do but strike? They did strike, and—O the pity of it!—they were shot down by United States troops. This is only one case. There are dozens of cases when the conditions have been equally as bad; and in England hundreds of instances could be found where conditions were a great deal worse. We are not seeking to justify the strike so much as to point out that it has been impossible to obtain redress for grievances in any other way; and this very fact may be, perhaps, a sufficient warrant for its justification. The whole discussion may resolve itself into simply this: "Is this a world of progress, or are all things to remain as they were at the beginning?" "Why, what a foolish question!" some one says. But it may not be so foolish as it seems. Many of our rich men and some of our wise men have acted and

spoken as though this were *not* a world of progress. Certainly *it is* a world of progress! But, soft—who is to share the benefits of the progress? The blessings and comforts of progress belong to all. But the actual fact has been, in England at least, that nearly every industrial reform and political privilege gained by the workingman has not been because of any help or aid from the capitalistic class, but in spite of their bitter opposition. The peculiar privileges and political status of the British workmen of to-day are a most flattering indorsement of trade unionism and incidentally of the strike method.

Not all the acts of the trade unions can be justified, and certainly not all the strikes. There has been wrong on the part of both trade unions and employers. But once let the laboring people awake to a sense of the power that is theirs through the medium of the ballot, and the consequences may be the direst disaster or the most beneficent blessings. Disaster hereafter may be averted by justice now. An organized and a universal move on the ballot box by the laborers is not an immediate probability. The most deplorable feature of our whole national life is the organized system of graft and corruption that everywhere prevails. This is the very worst aspect of our public life. It is a festering sore, breeding contagion and rottenness throughout the whole body politic. What wonder as one contemplates these things that waves of pessimism sweep over his soul! He is tempted indeed to cry out, "Who can deliver us from the body of this death?" The foregleams of the dawn of a brighter day already lighten the horizon. The success of the Massachusetts and other state boards of arbitration and conciliation, and of compulsory arbitration in New Zealand; the organization of good government associations in our various cities, and, above all, the signs of a revival of the teachings and practices of Jesus Christ—all these indicate a better era, when strikes shall have passed away and discord shall have given place to a spirit of brotherly love and harmony

R. S. Rainey.

Art. IX.—THE REIGN OF COMMERCIALISM

One of the marked characteristics of the new century is the reign of Commercialism. It dominates largely every avenue of life. Its subtle influence surrounds us like the atmosphere, and we inhale it at every breath—either consciously or unconsciously. In its organized form it assumes vast proportions, known as trusts, combines, etc., and these giants in turn battle for the mastery. It compasses all lands and seas, and seeks allies wherever to be found. Even the nations of the earth are in the struggle for commercial supremacy. Friendly competition between small tradesmen is becoming a thing of the past. Indeed, there is little chance for competition. It is not now the "survival of the fittest," but the survival of the biggest. As a recent writer says: "There is an advantage in having a heap of things that you can't use, and that advantage is that you can make men work for you in order to get them from you as wages. These piles of wealth have introduced a new kind of slavery, and men get rich, not by working themselves, but by making others work for them."

Our views as to what constitutes a fortune have been greatly enlarged in these later years. A half century ago fifty thousand dollars was considered quite a competency, but now a man must be a millionaire, yea, a multimillionaire, before he can be classed among the rich. And, too, fifty years ago seekers after a fortune were content to accumulate by the slower and surer process of industry and economy, but now they must come from the obscurity of poverty into the blaze and glare of wealth by a single bound. This all-absorbing desire to "get rich quick" leads to the wildest kind of speculation, and not infrequently to questionable methods. In the olden time Crœsus was the standard in estimating wealth; now Crœsus is a back number. If we desire to compare riches we take a modern standard—a Vanderbilt, an Astor, a Rockefeller, or any one of a score of others whom we might name. Nothing must stand in the way of commerce. It will brook no opposition, and every activity of life must be laid under contribution to fill its capacious maw. The surface of the earth is being

rapidly changed by its resistless march, and some of the most magnificent portions of nature's handiwork are in the act of passing to satisfy its greed. Commercial vandalism has even laid its icy hand upon Niagara Falls—that marvel of beauty and grandeur —and turned it into a cash register. We appreciate the lament of the Toronto Globe in which it forecasts the day when "the cataract of Niagara will be chasing its tail in a turbine wheel like a caged squirrel." It also speaks of the possibility of that mighty waterfall being so manipulated by some corporation that it could announce "that the Niagara Falls would be turned on from 8 A. M. to 10:30 P. M. on a certain day, when excursionists would have an opportunity of seeing the great wonder of nature in its original condition." The whole machinery of commerce is overstrained, and we are not surprised that it breaks about every twenty years. Is it any marvel that so many of our young men are swept from their moorings into this whirlpool of commercialism? And as materialism and commercialism are so close akin we are not surprised that the youth of our land are looking "at the things which are seen rather than the things which are not seen."

Bolton Hall, the social economist, in his parody on Solomon's sayings advises thus: "Get wisdom (the craft of the hand), get knowledge (the training of the mind), and with all thy getting get a monopoly. Spiritual understanding will only stand in your way; for worldly success under present social conditions can be achieved only at the cost of your fellow men." While we may be slow to believe that a "spiritual understanding" will stand in the way of worldly success, we do know that in the majority of cases worldly success stands in the way of spiritual development. Because of this fact the Word of God is neglected and the family altar deserted in many homes. This dominating spirit of commercialism is largely responsible for much of the Sabbath desecration which is so widely prevalent. Human greed is not satisfied with the profits of six days a week; it must prostitute the seventh day for worldly gain. Though in some of our states the laws to protect the Sabbath are admirable, but few Christian people will see that they are enforced. "Works of necessity" is a term which "covers a multitude of sins," and under its cover work of all kinds is being done.

They must keep the repair shop open, lay tracks, string electric wires, load and unload vessels, run the supply stores. As for the saloons, they have the right of way and are a law unto themselves. Sports of all kinds must be permitted. The Sunday newspapers invade the home, and the Sunday trains disturb the worship of the sanctuary. How far this spirit affects the life of the church itself it would be difficult to determine. Not infrequently a monetary valuation is put upon the services of the minister. Hence the question, "What is his drawing power?" "Can he fill these empty pews?" If he can, that means increased revenue with which to pay the salary. If not, another man must be canvassed. The question of soul-saving and the enlargement of our Lord's kingdom is one of minor importance. No doubt, too, this has much to do with the passing of the ministerial college president and the placing of a layman in his stead. Formerly it was thought that none was so well fitted for a college presidency as was the right stamp of a clergyman. True, he must have scholarship, administrative ability, and, above all, a consecrated personality which would impress itself upon the students and influence them to a Christian life. Now they seek after a man of affairs, one who can command the changed situation. To keep pace with the demands of the times new buildings must be erected, new departments must be organized, and the endowment fund greatly increased. For all this material development the contention is that the layman is better qualified than the minister. Since the smaller gifts of the people are not sought for as they once were, the millionaire has become a necessity to our educational work, and who is so well calculated to manipulate the millionaire as the president of large business qualifications? Whether the new departure will prove our weal or woe will depend on how much emphasis is put upon the weightier matters of a great university—such as the moral and spiritual development of the students. In this connection it may be well to note a similar change in our great metropolitan papers. The public press has not escaped the touch of commercialism. Once our great dailies took the lead and molded public opinion, while now, by their own confession, they are run to reflect public opinion. Formerly many of these papers were known far and near by the names of their

masterful editors, as Greeley's Tribune, Raymond's Times, and Bennett's Herald. So it was in other large cities. The names of these papers are retained, but few outside of newspaper circles know who the editors are. A great business manager is in these days deemed of more importance than the editor-in-chief. In the days agone these papers had convictions on moral questions and had the courage of their convictions; they "spoke as one having authority and not as a scribe" (that is, a scribbler). The potent factor now in the public press is the man who can so finance the concern as to produce large dividends. When the newspaper industry, which claims a capital of $200,000,000, is run for revenue only, and not as an educative force, it comes down to the level of any other legitimate money-making machine.

As we broaden our vision we discover the reign of commercialism very marked in our national life. And this, too, with the commendation of everyone who would see the fullest development of our material wealth, which means so much in the betterment of our people. Already we stand abreast with any of the European nations, and far in the lead of most. Not only are our agricultural, mineral, and commercial resources practically inexhaustible, but the business tact and push of the American people are such as to make us the easy and successful competitors of any other on the globe. However, this very fact may be our danger point, in that it may blind us to those very factors which are indispensable to our national existence. Whenever the time shall come, if come it does—which may God avert!—when we shall forget that "righteousness exalteth a nation" and that "sin is a curse to any people," then will our national life begin to wane. To the observant and conservative there is a trend of public affairs that bodes no good. "The impression prevails," said Mr. Corliss last year in reporting to the House of Representatives the resolution in favor of electing senators by direct vote of the people, "that it is as difficult for a poor man to be elected to the Senate of the United States as for a rich man to enter the kingdom of heaven." So that, while it is easy for the rich man to secure laws by which he may add yet other millions to his wealth, it becomes correspondingly difficult for the poor man to secure any legislation in his own interest.

This dominant spirit of commercialism is in evidence on state occasions and in official documents. When President McKinley was assassinated one of our leading Methodist weeklies[1] published under the caption of "A Trinity of Immortal Documents" the Farewell Address of Washington, Lincoln's Address at the dedication of Gettysburg Cemetery, and the address of William McKinley at the Pan-American Exposition. In comparison of these documents we find food for reflection. Washington's Farewell Address is much the longest of the three and covers a great deal of ground. But while it points out many things of gravest import it does not fail to exalt the moral above the material. Among other good things he says:

> Of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Many other extracts could be cited from this address along the same line of thought, but this will do as a fair sample. In Mr. Lincoln's speech, though very brief, we find the highest ethical teaching. Hear him:

> It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion: that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

As we read again the last public utterance of President McKinley we find it graceful, rhetorical, and logical, setting forth some of the great commercial factors which enter into our national life, yet, strangely enough, he fails to speak of any of those moral forces that have made us great and without which our national structure

[1] The Christian Advocate, New York.

will totter to the fall. And this, too, is the more surprising since he was the most devout and religious of the three. Such utterances as the following abound: "The quest for trade is an incentive to men of business to devise, invent, improve, and economize in the cost of production." "Market prices of products and of securities are hourly known in every commercial mart and the investments of the people extend beyond their own national boundaries into the remotest parts of the earth." "My fellow citizens, trade statistics indicate that this country is in a state of unexampled prosperity." "We have a vast and intricate business, built up through years of toil and struggle, in which every part of the country has its stake which will not permit of either neglect or of undue selfishness." "The expansion of our trade and commerce is the pressing problem." And thus it runs to the end. Our contention is, not that these things should have been unsaid, but that along with them other and more important truths should have been emphasized. We may not need less commercialism, but we do need more evangelism—a fact that Mr. McKinley's assassination tragically emphasized.

The danger confronts us of thinking that "material prosperity is the touchstone of success." Wealth can add many comforts to our present life, but it can never be made the panacea for all the ills and aches to which humanity is heir. We must read again, and so read as to have the Master's words burned in our souls, "A man's life consisteth not in the abundance of the things which he possesseth." "Is not the life more than meat, and the body than raiment?"

O. E. Mandeville

Art. X.—PERSONALITY AND THE IMMORTAL HOPE

The Christian doctrine of immortality is essentially a truth of revelation. Here philosophy has no demonstrations to furnish. All that philosophy can be expected to do is to strengthen and confirm us in the living faith we have already found through our spiritual relationship with the risen Christ. But philosophy's confirmations are of great importance, and are stronger to-day than they have ever been before. Undoubtedly the most powerful drift in present-day philosophic thought is toward a supreme emphasis on the freedom of the human spirit, that is, toward personality. The days of naturalism are numbered; it has been weighed in the speculative balance and found wanting. Any philosophy will be found wanting which attempts to set forth our rational and emotional life in terms of matter and motion. This is now realized even by such a philosopher as Professor James when he seeks to graft a branch from absolute idealism on the old naturalistic trunk. But the attempt is not a success. In his Human Immortality (Boston, 1898) Professor James expounds his doctrine that the brain is transmissive of conscious life, not creative, as the older naturalism taught. Material things and the whole natural order mask the one Infinite Reality, which is the sole ground of those finite streams of consciousness we call our private selves (p. 15). Through the brain as the transmitter, he tells us, come gleams of eternal light from the great "mother sea of Reality beyond."

But it must be pointed out that thus to talk of the "Eternal Reality" and other impersonal and abstract conceptions is vain so far as shedding light on immortality is concerned. For if that physical organ called the brain be the transmitter to the individual of conscious life from the great "mother sea of Reality beyond," what becomes of the conscious life of the individual when the transmitter is broken? And for religion, at any rate, immortality can mean nothing short of the continuance of ourselves *as ourselves*. The immortal hope that faith can cherish demands assurance of the continuance of our conscious life, that is, a personal

immortality, after the material instrument of the soul which we call the body has fallen away. Here, of all places, it is useless to try to feed our hearts with abstractions. The impersonal conceptions of the "Eternal Reality" and the great "mother sea of Reality beyond" afford no light or comfort for our faith. In its net results for morality and religion the abstractions of an impersonal philosophy are soon seen to be no better than the dreary wastes of materialistic agnosticism. We must ever keep it in mind, then, that the question of Immortality is the question of *personal* immortality. Professor Howison puts it rightly when he says (Limits of Evolution, 1905, p. 285), "The real sting of death is the apprehension of each of us that *he* may perish in dying; and no hope of the changeless persistence of any Eternal Consciousness, divine or other, can afford us any consolation if this dread of our own personal extinction be not set at rest." How now does the present-day drift toward a personal philosophy give strength to this personal immortal hope? We answer, first, that the teaching of the most critical metaphysics of to-day concerning the identity of a changing thing brings strong confirmation to our Christian faith in personal immortality. We do not have to go very far into metaphysics to learn that there is a deal of mystery about a thing which changes and yet remains the same thing. Take an old worn and faded coat, for example. Its color is not the same as when it was first bought; it has shrunk and is therefore smaller in size; needed repairs have introduced some new material, etc. The crucial question is how it can remain the same coat when so many of its qualities have changed. Yet the owner knows it is the same coat which he bought some months ago and has worn all along. We know that the objects and the persons that change about us nevertheless remain the same objects and the same persons. Now, if we try to think of the coat as an independently existing reality, we shall soon be forced to conclude that the mystery of the identity of a changing thing is an abyss from which there is no way out. On the plane of the material and impersonal the problem of a thing which changes its qualities and yet remains the same is quite insoluble. For the modern metaphysical critic has taken away all the older devices, such as the notion of the

"thing-in-itself," that is, the thing existing apart from its qualities, and "mere" matter, that is, matter without qualities; and "pure existence" as a kind of core of being back of all qualities. The student of modern metaphysics knows too well how these uncritical prejudices have served as strong towers to the agnostic and the dogmatist alike when they were hard pressed in the speculative battle. But to-day these towers are in ruins. The chief value of the Hegelian criticism of Kant's idealism was in the clearing away of the last vestiges of crude realism that remained in the idle notions of the "thing-in-itself" and "pure" being.

There is no solution of the problem of the changing thing which yet remains identical with itself, until we see that change itself can exist only for the permanent and abiding; and the permanent can never be found in the world of material things which are ever changing—from the ephemera which lives its brief day in springtime to the mountains which the frost and storms of ages are changing and slowly wearing away. The permanent can only be found when we enter the realm of conscious being—when we come to the personal. In other words, the only solution of the above problem is in the words, *We know.* We exist as abiding and permanent over against the changing thing, and *we know it.* In the case of the coat, we recognize the changed qualities, but mentally affirm the coat of a year back to be the same coat. In the language of philosophy, we postulate the changing thing as remaining identical with itself throughout its material changes. This mental affirmation of identity is a free act of the self—free in the sense that it is compelled by nothing outside the nature of the mind itself. Thus the problem of a changing thing remaining the same thing throughout its changes finds an answer, and change itself becomes intelligible only as we see that the personal self is the only reality which abides above the constant flow of material change.

Now, our bodies are material things, and as such are subject to continual change. We are conscious of great changes in them as the years go on. Almost every sense quality—size, form, color, weight, etc.—changes many times in the course of a lifetime. It would puzzle the uncritical man of common sense logically to

justify his own identity through forty or fifty years of physical change. The scientist would make it clear to him that every material particle in his body had been replaced six or seven times. An inspection of his own portrait taken from time to time would convince him that all his physical qualities had changed. As the man of advanced years it would be exceedingly difficult for him to trace his direct physical connection with his youth of forty years before. But as over against all this he would say, "But *I know* that I am the same person and have been all along;" and this personal affirmation of his identity is the key. Back of all material change is the abiding personal spirit, which knows itself as abiding. The body is the material instrument of this spirit, and, as over against all change which time and disease may bring about in it, this spirit continues to know itself as abiding through all the succession of physical changes. This is the mystery and the glory of personal selfhood. And now it is but another step to suggest that if the self has known itself as abiding throughout the very considerable changes which have taken place in its material instrument, the body, will not the self know itself as abiding through the final change in the soul's instrument, which men call death? But the objection may be urged, "Yes, but that final change in the body is its destruction. The harper can make music with a harp which grows old and gets played out; but the harper can make no music with his harp when the strings have snapped and the sound-board is broken." The rejoinder would be, "True, but remember that strings and sound-board did not produce the music. The harper himself made the music, and who shall say that the harper will not make music, and nobler music, with new strings, new sound-board—with a new harp!" And so through all material changes in our physical organism the conscious personal spirit asserts itself as abiding, and upon this rests the whole structure of our rational life, and upon this we may also rest our Christian faith that death has no power to end the larger life of the spirit. This is a lofty height which philosophy has acquired only after much laborious climbing of thought through many, many years. And from these heights we may look over, and through the mists catch glimpses now and again of a conscious personal life beyond.

"Till death us join!
O voice yet more Divine
That to the broken heart breathes hope sublime;
Through lonely hours
And shattered powers
We still are one, despite of change and time.

"Death with his healing hand
Shall once more knit the band
Which needs but that one link which none may sever;
Till through the only Good,
Heard, felt, and understood,
Our life in God shall make us one forever."

In reply to the question, Do you regard this as a demonstration of immortality? we answer, No. Immortality is not demonstrated by philosophy. It is far too large a truth for that. Philosophy cannot demonstrate God, nor the principle of causality, nor identity, nor the self! And no student of philosophy who understands himself tries to or wishes to. The personal self, the personal God, the life of the spirit—these are mighty truths which, like mountain peaks, emerge more and more clearly out of the mists and shadows as philosophic thought frees itself from the uncritical prejudices of sense and liberates itself from the fallacies which have arisen out of the inherent weaknesses of language and from the shadow cast by its own logical processes.

In this larger assurance which grows out of personal life itself we rest; content to know that if the natural world is to be intelligible, and if our human life is to have a deeper meaning, it can only be through these majestic truths which ground the present and fleeting in the Eternal and Abiding.

Francis L. Strickland

Art. XI.—SAXON METHODISM

The kingdom of Saxony is a state of the German empire, and lies in the south central part of the realm, bordering Bohemia along the Erz Mountains. It was the center of the Reformation, the protector of Luther, and the shield that warded off the powers of Rome. Throughout the people are characteristically Protestant, and memorials to the great reformer are seen everywhere. But the spirit of Luther seems to have fled its former habitation and the gospel to have lost its power. The court is Catholic, and the cross of wood is making slow but sure progress in this land it once committed to the prince of evil spirits. The established churches have many pews to rent, and the stock in trade becomes less and less every year. It will soon be below par, if the renowned professors (to whom Christian schools in America send their brightest young men) get a few more broadsides at the "Impregnable Rock." The spiritual condition of Germany is lamentable indeed, but the dawn cometh. Methinks I see its rays not in the east, but in the south and west. The liberties of modern Europe date from the French Revolution, and France takes the initiative now in that which will be in the not far future the fact of all Europe—disestablishment. When that comes and the great Protestant denominations, with that Christian rivalry which is so wholesome, can work side by side, then Zion's wheels will move in this land of knowledge and dearth.

But to Saxon Methodism. God is providing now the means he will use later for the salvation of this land—Methodism. I speak only of the Leipzig District of the North Germany Conference. Here has been the scene of the greatest success. During the last year 672 members have been added. At Plauen, where the Annual Conference was held in June, 147 have been received. This has not been the result of special services, but of constant interest during the entire year. Crowds attend the preaching of the Word, the chapels are filled, and vast throngs from far and near come to the more important meetings. This is characteristic of the entire work except in the large cities. At the Conference in

Zwickau two years ago Bishop Vincent preached to 4,000 people; at Berlin last year there were 2,500 at the afternoon service; and on June 12 last in Chemnitz Bishop Burt spoke to 2,000. In Plauen the following Sabbath there were 3,000 at the meeting. There were press notices of the Conferences in the Leipzig dailies. One very striking feature of the movement is the number of young people interested; in fact, they seem to be in the majority, and the activity is remarkable. Methodism is reaching the young people of a manufacturing Germany and putting sunshine in their hearts, joy in their faces, and songs on their lips. I have heard music before, but these young people's choruses, numbering hundreds of voices, can soon make one forget all but heaven. Leaving religion out, the movement is of great worth in a social, material, and ethical way. Methodism here has outgrown its sectlood and is an acknowledged fact. It was graciously recognized in June by the emperor for the first time in a telegram addressed to the South Germany Conference of the Methodist Episcopal Church, at that time in session. This was not, however, in keeping with the idea of a policeman who, when the writer inquired for the Methodist church in a certain city, gravely made the declaration that it was no church, but a chapel, and the people no churchmen, but dissenters. Whatever that policeman may think, Methodism has force enough to absorb the United Brethren Church, with a thousand members and eight ministers. But all is not clear sailing, by any means. There are persecutions of such a character that one must think of Russia, not Germany, when told of them. At one place a member died, and the pastor of the established church forbade any funeral service. This was heeded except at the grave, where a prayer was offered. The Methodist minister who prayed and the man from whose house the funeral took place were fined twenty marks each, and several other active participants smaller amounts. At another place prayer was forbidden in the Methodist chapel. Only singing and speaking were allowed, but when the people came to the service they prayed silently upon taking their seats. A policeman one Sunday morning looked in and saw this. As a result, the preacher was fined one hundred marks. Only the children of Methodist parents are sup-

posed to be taught Methodism, and these are supposed only to attend Sunday school. Some negligent parents permitted their children to accompany them to church, and this little act cost the minister a fine of four hundred marks. Of course, there is no way of redress, as dissenters have no religious rights except those granted from above. At a distance of four thousand miles Germany seems a unity, but upon coming nearer that union is broken by some twenty-six petty kingdoms which up to 1870 practically managed their own affairs. Twenty-five states grate inwardly to-day over the predominance of one, and the dead poets must have nightmares yet over a "United Germany." One need not be astonished over peculiar things, especially here. In this land of scholars and ignorance, of freedom and despotism, of advance and stagnation, three centuries live side by side.

Perhaps it might be of interest to the readers of this article to know the process of getting out of the Lutheran or established church in order to become something else. First, one must give public notice of his intention, then after a lapse of four weeks repeat this notice. After that he must go before the court to get his request granted. For all this there is a fee ranging from five to fifteen marks, according to the place. The local pastor of the establishment may make this very hard, and as a usual thing these men have no love for Methodism. After the court grants the petition the person is recorded as a dissenter, and, as a presiding elder put it, "he is blacklisted." Yet this does not affect the man in his business relations. He stands an equal show for a government position with the churchman. In the face of these obstacles the conclusion must be reached that German Methodism is genuine, and from the present signs there will be a "Methodist Episcopal Church of Germany," the leading Protestant denomination, a power for good in the spiritual, educational, and civil life of the New Fatherland.

Art. XII.—WHAT THE IMPRISONMENT DID FOR SAINT PAUL

The reader of the book of Acts is disappointed at its abrupt close. Many questions arise: What became of the apostle? What did he do during the imprisonment? Why was he imprisoned? This latter question has been variously answered. Some have said it was that the prison epistles might be written; others, that patience and kindness might be taught the apostle. But these seem to be results rather than reasons, and another may be given which will explain these two. It is that the apostle may have the opportunity to stop and see the new conditions and the new needs. For twenty to twenty-five years he had been working at fever heat on the basis of the revelation received in the Arabian Desert. During that period he had been unceasing and untiring in his work of an evangelist, and he had not stopped to work out the problem any further. That which takes place in the life of nearly every great evangelist now takes place in the life of Paul. He becomes less of an evangelist and more of a pastor.

The imprisonment did two things for the apostle: 1. It established his authority as an apostle. In Galatians he is fighting for his rights, defending his apostleship, storming the breastworks of the enemy. Prior to the imprisonment he was moving rapidly from place to place, seldom stopping long in any one, and always meeting Jewish opposition. Now he is before the church as a "prisoner for Christ." This period produced a series of prolonged trials and disasters that attracted attention. He had had persecutions before, but they were isolated and when he was less known. These later trials won for him the thought, the prayers, and the attachment of the church. The enforced inactivity brought him into less open opposition. Thus his authority had become fully established. It is the same difference that is to be found in John Wesley in 1750 when the Established Church had shut the door in his face and John Wesley in 1780 recognized everywhere. The later epistles show nothing of the apostleship controversy. That is accepted, and Paul writes in calm security.

2. It gave the apostle an opportunity to view the whole church. The veteran says that when he is on the firing line he knows little of the battle save that in his immediate vicinity. It is the man who is with the commander back of the line who sees the whole conflict. The change in Paul is from one on the firing line to one with the commander. For years he had been at work seeing only those and knowing no needs save those immediately at hand. From time to time reports of schisms and false teaching reached him, and he replied in scathing terms, even pronouncing a curse on those who differed with him. But held in restraint at Cæsarea he had little to do but think. And his thinking gave him a larger view of the church. It is no longer the church in any particular place, but the church of Christ in the world and there to stay. His thinking finds expression in the "prison epistles." These are quite different from the earlier ones. There is no contradiction or inconsistency, no change of foundation. But he is building a loftier and fairer superstructure.

This enlarged vision affected him in at least three respects:

1. He has a new conception of Christ. Before it was the divine Lord of the resurrection, now it is the human Lord. Before it was the work of Christ, now it is the person of Christ. His experience had been the opposite of that of the other disciples. They had seen first the human Lord and then the divine Lord; he saw first the divine Lord and then the human Lord. As a result during these years he had been living on the mountain top, away from the world, away from man. His whole endeavor had been to get man away from the world. The spirit of asceticism was present. Now he sees Jesus Christ as human, and living among men to save them. These later epistles are Christological.

2. He has a new conception of Christ's second coming. In Thessalonians it was in the immediate future; now it is more remote. Then it was to save as many as possible before the second coming; now it is the gradual transformation of the world.

3. These brought him a new conception of the church. It is in the world to stay till Christ's second coming. It is here to be the leaven that is to leaven the whole lump. This means that it must be built up in its moral character. Its work is not alone the

saving of sinners, but the perfecting of saints. Hence more of sanctification is found in these epistles. The church must have in it "the mind of Christ." It must measure up to the "fullness of the stature of Christ." For it he prays that it may be "kept pure and blameless, in readiness for the day of Christ." His changed emphasis to Christology has made the church more than an organization for services and worship. It is now a hive of activity in moral and charitable work. It is the church of God in the world representing its human Lord. As a result these later epistles are entirely different in their construction—so much so that it would be hard to connect the pastoral epistles with the earlier ones if we did not have the intermediate epistles to the Ephesians, Philippians, and Colossians.

1. These later epistles are less doctrinal and more ethical. And it is a morality of motives that is presented. The Jew had attempted to label everything good or bad, and to determine a man's character by the labels. But Paul teaches that that which is good to-day may be bad to-morrow because of the motive. To quote another, "It is no longer a question of what we shall do and where we shall go, but why we shall do and how we shall go." This is a great change. The Christian is not bound by any walls of prohibition, or by any attempts to observe rules and moral laws. "To the pure all things are pure." The Christian is to "stand in the freedom wherewith Christ set him free." The determining factor is his motive. To him all days are Sabbath, used unto God, and all work is religious work. Yet there is nothing of antinomianism. He is very careful to lay down a full line of principles of ethics, and at times drops from the principle to the detail. There is hardly a line of human conduct that is not treated somewhere in these prison epistles. The thought of the apostle seems to be to get away from a legalistic Christianity, and have the man measure himself not by the moral law or a moral code, but by Jesus Christ, who is in the fullness of divine perfection.

2. The need of a more thoroughly organized church is recognized. Hence much space is given to organization and pastoral theology. Public worship, prayer methods, qualifications of church officers, methods of teaching, directions to officers, are some of the

subjects treated in the first letter to Timothy. It is evident that he realizes that the simple congregationalism of the church of that day was inadequate; and his directions regarding the reorganization of the church at Ephesus may have been the beginning of what developed into the papal church a century later.

3. At first a seemingly secondary matter is his changed attitude toward marriage. But on consideration this will be found quite fundamental. He tells the Corinthians that, while it is not unlawful to marry, yet it is an occasion of tribulation and is likely to lead them from God. So he advises all unmarried persons to remain single. This he distinctly states is simply his judgment and not a commandment. In Ephesians he compares marriage to the union between Christ and the church—"an honorable estate." He tells Timothy that young women ought to marry and that he who teaches otherwise is a schismatic and false teacher. This change is due to his changed view of the second advent and larger view of the church. As he now sees it Christ is the head of all things. He exists, not alone for the church, but for the world. And he has an unconscious influence upon it. This larger theoretical dominion of Christ pointed to a larger actual dominion. All things must be brought under the conscious influence of Christ. But if this world is to be Christianized a Christian society becomes necessary. So Paul rises to defend the home. He wants its Christian influence. He defends it against evil attacks, giving as his reason why young women should marry "that there be no occasion to the adversary to speak reproachfully." He defends it against an encroachment of the spirit upon the flesh. Christianity was becoming popular. Young men were leaving home to become missionaries. He wants them to show piety at home and requite their parents. Some were giving to the church at the expense of the home. Such, he says, are worse than infidels. The home was being neglected and destroyed for the church, so he defends the home.

4. There is a changed attitude toward heretics. In the earlier epistles he has been unscathing in his denunciation of them. But in these later ones his attitude is different. In Rome certain persons are preaching Christ with the purpose of annoying the

prisoner. Possibly it is a legalistic Christianity. Whatever it may be, he has no anathemas to hurl at them. Rather he is rejoicing that Christ has been preached even if it be in an imperfect manner. The big thing is that Christ is being preached. More distinctly is this shown in Second Timothy. Two men, Hymenæus and Philetus, have been teaching a heresy regarding the resurrection with the result that some have backslidden. Paul is instructing Timothy how to deal with them. Love, not excommunication, is the principle. What a man believes with his head is of small importance provided his heart is all right. It is not theology, but morals, that is to determine. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and "Let every one that nameth the name of the Lord depart from iniquity." The house of God is large and has a firm foundation. All large houses have vessels of honor and of dishonor. God knows them that are his, let him do the excommunicating. Only, Timothy, be sure you are a vessel of honor. In other words, Paul now determines a man's right to church membership not by what he thinks but by what he does. Let him alone for a time. If his life prove true, then lovingly attempt to lead him to a true mental attitude. But if his wrong thinking leads him to wrong acting and his heresy of mind becomes a heresy of heart, then he should be excommunicated. He would let every man who professed to be a Christian be a Christian unless his acts showed he was not. Such is Paul's charitable stand toward the heretic in the last extant epistle written by him.

G. A. Baldwin

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

SOME men who have been educated in schools founded and maintained by men of faith and piety turn and kick down the ladder by which they have climbed, and try to persuade their fellows to live without God and die without hope. They have reason to be thankful that they were born in a land where the gospel they reject has tamed the ferocity of men who but for Christianity might long ago have eaten their carcases as did the South Sea Islanders or cut off their heads and tanned their hides as did the monsters of the French Revolution. An Englishman visiting the Fiji Islands told a converted chief that he was foolish to listen to the missionaries, who wanted to impose their religion on him and his people. This was the old chief's answer: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now you, *you!*—if it had not been for these missionaries, for that old Book, and the great love of Jesus Christ which has changed us from savages into God's children, you, *you,* would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time."

LIFE'S SEASONS

IN Luccardi's studio, in Rome, were four marble busts representing the seasons. Spring was a delicate girl, with rosebuds at her breast, flowers in her smooth, silky hair, and a wistful look of the future. Summer was a woman with full lips, face, and figure, flushed with vigorous, lusty life, headed wheat in her hair, and a satisfied look of the present. Autumn was the same face later, crowned with clustered grapes, wearing a look of pensive retrospect, half-mournful satiety, and disenchantment, a sober afternoon look of reality, and seeing things as they are. Winter, with rigid, shrunken face and blown hair, wore pine cones in her thin locks, and her rheumy, uncertain eyes seemed to face a driving storm. This last bust was as effective artistically as the others, but too grim and stern to be pleas-

ant. The marbles spoke not so much of earth's seasons as of the periods of human life.

Majestic man does not permit either the year or life to roll its seasons along without his questioning and demur, his murmurs being born partly of ignorance, partly of wickedness, some from purblind instincts which see dimly and erringly, and some from the demons of unrest. The dread and protest of the timid instincts go out toward such seasons as are marked by fadings and apparent loss; in the French picture called "Autumme" the angel who is extinguishing the flowers does it with averted face; but all seasons are obnoxious to the devils of discontent. God himself is not able to please some people. They have learned, in whatsoever state they are, therewith to quarrel and fight. At night they cry peevishly, "Would God it were morning!" and in the morning, "Would God it were evening!" No season suits them when they have it. They do not like summer, except in winter, nor winter, except in summer; and if winter gives a touch of warmth, or summer a little cold, they are ready with the querulous complaint, "It is unseasonable."

The half-fond, half-timid instincts which would hold back life from its progress are shown in various ways. One in middle life does not like to think that father and mother are growing old, and their heads whitening with life's winter. The growing up of children is not without an occasional feeling of momentary regret to the parent. The mother looks at the picture, taken in early childhood, of the daughter who is now a full-grown girl—notes the difference, and says: "Where is now the little child who sat for this picture? I have lost her just as truly, and in a sense even more fatally, than I have the other one who died. Not on earth, nor even in heaven, can I ever find again my little girl of the picture." Hiram Powers used to show a marble copy, which he had made many years before, of the chubby hand of his little daughter, saying significantly, "I stopped that there." Victor Hugo's definition of paradise was, "The parents always young, and the children always little."

But why shrink from life's later seasons? They may have a lovelier grace, richer possessions, and nobler satisfactions than any of the earlier. As for grace, the loveliness of youth is cheap and insignificant beside that of a truly beautiful age. Among the dearest ornaments of the world are the forms and faces that have grown bowed and wrinkled through years whose strength was spent unsparingly in helpful and honorable endeavors. When a man, by the

strain of long service, is "bent like a laboring oar that toils in the surf of the ocean," that curved line is the line of beauty. Although the beauty of a pale face is invisible to the vulgar eye, it may have a superlative charm for those who see with mind and heart. A blowzy, beery Englishwoman went into Hiram Powers's studio in Florence, and, looking about among his works, came to a bust of his wife which he had chiseled tenderly. It was a thin and delicate face, as if worn by sickness. "What an ugly face!" exclaimed the coarse woman to her companion, and seeing, as she half turned, a man in workman's cap and apron, and with clay-covered hands, who had stepped in from the shed and was standing near, she asked him, pointing to the bust, "Who is this?" The workman looked at her with his great, mild, wonderful, ideal eyes, and answered quietly, "My wife, madam." "And who are you?" she continued, nothing daunted by the serene dignity of his aspect. "My name is Powers, madam," replied the artist, in whom Thorwaldsen hailed the restorer to marble of a glory it had hardly known since the days of Praxiteles. The visitor no more knew enough to be abashed before him than she had soul to see the loveliness of the sweet face worn in loving wifehood and unselfish motherhood.

It has been well said that all lines of the human face have something either touching or grand, unless they seem to come from low passions or evil habits. About the streets of a certain city a certain man carries a grievously mutilated face, marred worse than any other you could well find—the nose gone entirely, the torn lips showing the teeth in ragged openings. He is a business man, but is observed to wear always a soldier's cap. The cap is worn to explain the face. O, yes, we see and understand. His countenance was shot in pieces so by standing up where the air was thick and dreadful with flying lead, and since he faced the storm of deadly hail for us, that we might have a country, and since we hold our country at the price of all the symmetry that was in his features when he bore them manfully to the front against the foe for this merciless scarring, therefore he is our most beautiful brother for evermore, and we deserve ill of our kind, we are of the vulgar herd of the dry-souled and feeble-minded, if his ruined face is not fairer to us than the haughty and unspoiled perfectness of the Belvedere Apollo in the Vatican.

Does a face grow less attractive as the record of more and more worthy years is dinted into it? Nothing is so good as ripeness and maturity; and life, like fruit, is at its best when it is ripe-sweet and

mellow, and waiting to be gathered. The progress of life is sacred and to a consummation. Listen to the strongest of modern poets in the grandest lyric of human life ever written:

> "Grow old along with me!
> The best is yet to be,
> The last of life for which the first was made:
> Our times are in His hand
> Who saith, 'A whole I planned;
> Youth shows but half; trust God; see all,
> Nor be afraid.'"

Each season of the year has open heaven's gate above it. Bryant wanted to die in June and he did, but December answers just as well, and is as balmy for dying though not for living. Heaven is not so cold that they must shut the door in winter to keep it warm. Life's seasons, too, all front the open gates of eternal blessedness—open to the Babe, who says to the challenge of the sentinel: "I was born near the gates of pearl, and had not far to come. I came across a narrow strip of breathing and pulse-beats. Almost as soon as the earthly air blew upon me it wafted me hither. My feet have not so much as touched the earth and are not dusty; they will not soil your gold-bright pavement; let me in!" open as well to the Old Man, who says: "I have eaten the bread of a century. I have ridden the earth around the sun a hundred times. The snow five thousand winters old on the world's most aged mountain is not whiter than my locks. I have borne all weathers, drunk all waters, made all journeys. If Earth is not weary of me, I am of it. Welcome Heaven! Let me in!"

FIFTY YEARS IN SOUTHERN ASIA[1]

We cannot say that Methodism in Southern Asia is confined to the last fifty years, for our Methodist brethren of Great Britain have been there very nearly a hundred years, and have done good work. It was in 1814 that that man of mighty soul, not unaptly called "the foreign minister of Methodism," so conspicuous was his place in the early developments of the Wesleyan missionary movement, Dr. Thomas Coke, passed to heaven from the Indian Ocean on his way to Ceylon. His bereaved comrades bravely took up the task thus heavily thrown upon them, and promptly started in, with combined zeal and

[1] This admirable survey of the work of our church in Southern Asia has been written for us by Dr. James Mudge, who was for ten years a missionary in India. Desiring to publish it before the Jubilee celebration, which occurs in May, and having no space for it among the contributed articles in this number, we admit it to these editorial pages.

discretion, to evangelize the Singhalese and the Tamils. In 1817 ground was broken by the Wesleyan missionaries on the continent of Asia, at Madras, India. The Province of Mysore was entered in 1821; the hard problem of Calcutta was attacked, temporarily in 1829, and more permanently in 1862; and in 1864 a station was opened in Lucknow. Without following the story of the steady expansion of this ever-widening work throughout the nine decades of its existence, it seems in order to say that the Methodism of the mother country has to-day in Southern Asia 168 missionaries (men and women), 86 ministers (native and other) called out locally, 2,792 other paid agents, 2,244 unpaid agents, or a total working force of 5,290; with 781 chapels and other preaching places, full and accredited members to the number of 13,946, on trial for membership 7,290, and a Christian community numbering about 62,000; the number of children under instruction is 63,074. Of these 14,000 full members a little over 5,000 are in Ceylon, 2,400 in North India, and the remainder in South India; each of these three sections having four districts. The additions during the past year in the whole field were 706. From all of which it is seen that the success reached by these workers, for various reasons, can only be accounted moderate; not such as to warrant the expectation that a very large share in the Christianization of India is likely to be theirs.

Our particular theme is the work, not of Methodism in general, but of the Methodist Episcopal Church, during the half century now closing, in India and the regions adjacent. There is special fitness in linking it, by this preface, to the previous Wesleyan opening, not only because of the essential oneness of the two churches, but also because the founder of our Mission was trained in the Wesleyan Connection, and, still further, because, on his earliest circuit, in 1844, he was associated with the Rev. James Lynch, one of the original band of missionaries who went to Ceylon; twelve years later the venerable Mr. Lynch, who had been the means of awakening the interest of his young colleague in missions, sat on the platform with him at the farewell meeting in London and offered the closing prayer. In this rather remarkable way were the beginnings of the two Missions connected, although at an interval of forty-two years.

The Leaders

Into the oft-told story of the founding of the Mission and its initial struggles we scarcely need to enter. Three men, mainly, im-

pressed themselves upon it: William Butler, Edwin W. Parker, and James M. Thoburn. Dr. Butler, accepting the perilous post declined by many, threw himself into his mighty task with indomitable energy and boundless enthusiasm, heroically braved the dangers, carried the cares, and bore the heavy burdens of the early years, located the stations with skill, purchased property with good judgment, secured the friendship of the British officials on the ground, commanded attention for his cause from the American churches by the constant use of a rarely equaled pen, obtained large gifts from many, rallied around him a noble band of helpers, and, in short, did conspicuously well a work which might easily have been mismanaged with direful consequences to the Mission. When he laid down the scepter of command as superintendent, on the organization of the Conference at the close of 1864, Bishop Edward Thomson paid him this well-merited tribute: "By his selection of the field, choice of situations, management of the finances, and general oversight of the work, he evinced eminent ability. He was the man for the work—prudent, pious, sagacious, with a courteous bearing, a just self-estimate, an enterprising spirit, and a profound regard for the authorities by whom he was commissioned." His name will long be held in honored and loving remembrance, his laurels will not fade, no man can take his crown.

Dr. Parker, coming to India with the illustrious party of nine who landed in Calcutta, August 21, 1859, soon showed the high qualities of which his nature was composed, and until his decease, in June, 1901, gave himself unstintedly to promoting the interests of the cause. As we trace the history, decade by decade, we are constantly confronted by the figure of this tireless worker; we find traces on every side of the very large share he took in directing operations; we note his strong hand and tender heart; we see his kindly, genial spirit, his gentle sympathy for the young, his thoughtfulness for others, his unselfishness and true devotion. Few equaled him in capacity to labor, in power of application, in breadth of view and quality of leadership. His plans were always practical, his ideas progressive, his hopes bright. He seemed possessed of universal adaptability. There was nothing which needed to be done which he could not do remarkably well; he had a Yankee knack of turning his hand deftly to every task. His gifts of administration were extraordinary. He was a master of men. He could grasp the smallest details and the largest schemes. He was an evangelist of no common power, a com-

petent builder, a shrewd financier, a temperance enthusiast, an excellent teacher, a Christian whose character had no flaw, loved by the little ones, looked up to with adoration by the hundreds of native teachers whom he had trained like a father, masterful, magnetic, tactful, sagacious, wisest of counselors, warmest of friends, most forceful of executives. If he had been elected bishop in 1896, as he should have been, instead of in 1900, when excessive labors had worn out his robust constitution, he would have exhibited, we believe, with luster and large results, on the more extended sphere of Southern Asia the magnificent episcopal qualities which for thirty-five years he had so clearly displayed on the plains of North India. And 1892 would have been four years better still.

The third member of this illustrious trio, Bishop Thoburn, "statesman, seer, saint," as he has been rightly called, needs less characterization just now in that he is still with us at the age of seventy, with many years more, we hope, in which to demonstrate yet further his preëminent fitness for the high place which he holds in the hearts of Methodists, and indeed of all Christians who have become acquainted with his unsurpassed services to the cause of God in his generation. He, too, was with the little band which left Boston for India in 1859. He, too, was early recognized as a born leader. Hand in hand with Bishop Parker, seeing with him eye to eye, he, too, throughout the opening formative decades was a controlling factor in the development of the original Mission. After that, as we shall note in tracing the history, his main sphere of operation was in other parts of the empire, and the splendid proportions to which the work has grown are very considerably due to his generalship.

The First Stage

In sketching, with brutal brevity and cruel compression, the course of the Mission, its history may be divided, for convenience' sake, into five stages, which correspond substantially with the five decades which have now so nearly elapsed. The first stage will naturally close with December, 1864, when the India Mission Conference was organized with 17 members, to whom five others were at once added. The Minutes show 209 communicants, with 115 baptisms (children and adults) during that year. Considering all the difficulties involved, this was pretty good. The interruption of the great Mutiny had made the working time really less than seven full years. Costly experiments had been tried, perplexities solved, adjust-

ments made, helpers found, openings obtained. By the end of this short period Lucknow, Bareilly, Sitapur, Moradabad, Shahjahanpur, Budaon, Bijnour, and Naini Tal had been strongly occupied, the necessary buildings erected, small congregations gathered, schools begun, a printing press started, orphanages established, the language learned, some translations made, medical work attempted, and, best of all, perhaps, a native ministry was lifting its head. The additions to the missionary force included J. L. Humphrey, M.D. (joining in 1857), Samuel Knowles (an Englishman joining on the field in 1858), J. W. Waugh (1859), J. H. Messmore (1861), T. S. Johnson, M.D., T. J. Scott, and Henry Mansell (1863), all of whom remain to celebrate the Jubilee, and rejoice over the great success to which they have so signally contributed. To Dr. Humphrey was given the honor of baptizing (July 24, 1859) the first convert, a Mohammedan, named Zahur-ul-Haqq, whose attention had been arrested while listening to a sermon in the Bareilly bazaar; he became in 1882 the first native presiding elder of our church in India, serving in that capacity with decided success until his retirement in 1893. Dr. Waugh, having been a practical printer, was given charge of the printing press, set up at Bareilly in 1860. Orphanages were opened—for boys at Shahjahanpur, for girls at Bareilly. By 1862, owing to one of the famines which so periodically scourge India, they were filled with 228 inmates, many of whom, under the judicious care supplied, grew up to be very useful assistants in various capacities.

The Second Stage

Nine more very important years, stretching from January, 1865, to January, 1874, may be said to constitute the second stage of the Mission. They are important for a number of things. Matters moved in every way more smoothly and rapidly after the complete organization of the Conference, with three districts—Lucknow, Bareilly, and Moradabad—and three presiding elders—Parker, Waugh, and Judd—chosen to the post by the votes of their brethren. The field was enlarged at once by the addition of three new stations. Among the reinforcements which poured in from America came those master workmen, Robert Hoskins (1868), Thomas Craven and P. M. Buck (1870), B. H. Badley (1872), and J. F. Scott (1873), of whom Hoskins and Badley have passed over to a most abundant reward, while Buck and Scott remain at the front accomplishing great things. A change gradually took place in the manner of preaching. It was

no longer confined to the noisy bazaars, from which little fruit came. It was found better to sit down and talk with groups in separate sections of the cities (the *mohullas*), and to depend much on itinerating tours during the cold season throughout the country districts. It was found feasible and most advisable to follow the lines marked out by the caste system of the people, and where an opening, however slight, had been made in one of these castes to pursue it with diligence, thus adding to the nucleus formed larger numbers of the same sort.

The organization of the District Conference in 1868 was of great significance in its bearing on the prosperity of the Mission. It was due to the fertile brains of Messrs. Parker and Thoburn, who were of one mind in the matter, and it soon abundantly proved itself just the thing for magnifying and unifying the labors of the ever-increasing host of local preachers and exhorters not yet sufficiently advanced for membership in the Annual Conference. The Methodist Episcopal Church in America, borrowing from its India branch, made the District Conference part of its machinery in 1872, but it has never filled the place here that it does there, the conditions being so very different.

The press was moved in 1866 to Lucknow, where it soon had great enlargement, sending out a steady stream of Methodist literature absolutely indispensable to the growth of the native church. In 1871 was started the Lucknow Witness, which has been from that day to this (now the Indian Witness) an invaluable medium for the dissemination of truth throughout the Indian empire. In 1868 D. W. Thomas started at Bareilly an Industrial Establishment to give employment to native Christians; and, for the same purpose, in 1869, T. S. Johnson founded Panahpur. The Theological and Normal School (most of the time in charge of T. J. Scott), from which have gone forth in all directions such numbers of well-equipped preachers, was commenced at Bareilly in 1872; and a little earlier, in 1871, was inaugurated at Lucknow, chiefly through the vigorous initiative of Thomas Craven, a new policy concerning Sunday schools which has put us as a denomination at the front throughout the land in this great movement. The numbers in the Sunday schools in 1870 were only 1,051; in 1875 they had come to be 6,751; and they have gone on multiplying ever since, until in 1904 they were 133,266, or nearly as many as in all other Missions combined.

In 1870 came Miss Isabella Thoburn and Miss Clara A. Swain, M.D., the first representatives of the Woman's Foreign Missionary

Society, forerunners of the long line of ladies destined to great usefulness in the zenanas, schoolrooms, and dispensaries. The society which sent them had been organized in 1869 largely through the efforts of Dr. and Mrs. Parker, then at home on furlough, together with Dr. and Mrs. Butler.

It would seem that the events already so cursorily indicated might be sufficient to make this second decade exceedingly memorable, yet one other must be mentioned still more far-reaching in its results. That was the coming of William Taylor, who, after more than twenty years of most effective missionary labor in many lands all around the globe, reached Lucknow, in response to the entreaty of Dr. Thoburn, November 25, 1870. It marked an epoch of great moment. He remained in the country until February, 1875. What did he do in these four years? After holding revival services, with moderate success, throughout the established bounds in North India, he felt himself called to larger work; so, first at Bombay, then at Poona, Calcutta, Madras, Bangalore, and other places, he gathered converts from the English-speaking people of the country (Eurasians and domiciled Europeans), and proceeded, in obedience to what seemed a plain pointing of Providence, to organize them into Methodist Episcopal churches. This was the beginning of that marvelous movement, to be further traced as this sketch continues, by which what began as an attempt to evangelize a little territory in Oudh and Rohilcund containing some 40,000 square miles and 17,000,000 inhabitants has expanded until it covers Southern Asia, with 2,000,000 square miles and something like 360,000,000 people. Hence the name of William Taylor must certainly be joined with the three previously mentioned as among the very foremost of those whose heroic labors, holy ambitions, wise counsels, and far-reaching plans are responsible for the amazing success which our church has achieved in this part of God's great vineyard.

The Third Stage

The decade from 1874 to 1884 was not, perhaps, as momentous as either that which preceded or that which succeeded. Yet the larger harvesting of the following decade was the legitimate consequence of the sagacious plans so thoroughly put in operation during this period. So far as direct results went it was still the time of small things. Dr. Parker reporting for Moradabad, in 1879, can record only twelve adult baptisms. In 1880 there was no adult baptism in

Lucknow save that of two orphan lads. The presiding elder of the Oudh District said in 1878 that after twenty years "there are not forty converts from Oudh among our members." Eight years at Roy Bareilly had yielded no fruit. The total of baptisms in the India Conference for 1874 was 259 adults and 261 children, and the total number of communicants was 1,923. For 1884 the baptisms were only a trifle larger—347 adults and 288 children—while the communicants in the ten years had but little more than doubled, the figures standing at 4,573 for North India. But during these years a vast amount of most essential foundation work was being put in. The native preachers were becoming better educated and more entirely consecrated. The native Christian communities were growing in the knowledge of spiritual things, were becoming rooted in faith and morals. The day schools and Sunday schools were raising up a multitude of youth well instructed and ready for a forward movement.

The day scholars in North India for 1884 were 12,109, and there were in the Sunday schools 18,069. This was most cheering and significant. And the secret of it lay chiefly in the fact that in 1881 Dr. Parker made a public appeal setting forth the necessity for a system of cheap village schools, and calling upon "some one of God's wealthy stewards" to endow such a system of schools with $100,000, adding, "There are few openings where so little money can do so much good." Dr. J. F. Goucher, of Baltimore, promptly responded to the appeal; the $100,000 was most prudently invested, and the results in the end proved enormous. After twelve years it was found that, through these schools, in the main, and through the labors of the 400 preachers and evangelists who had been converted in them, more than 27,000 had been brought to Christ. Similar schools were established in Oudh, with good results, by Mr. Frey, of Baltimore.

A very considerable extension also was being made of the self-supporting English work inaugurated by William Taylor. It was lengthening its cords and strengthening its stakes on every hand and taking up one point after another as its members moved hither and thither; now getting a foothold in Kurrachee, the chief seaport of Sind in the west (1875), now at Nagpur and Jabalpur in Central India (1876), and still later at Rangoon in the far east (1879). This latter was a characteristic enterprise of Dr. Thoburn's. In January, 1874, he took charge of Episcopal Methodism in Calcutta—William Taylor's work having been connected with the India Conference under the name of the Bengal and Bombay Mission—and

from that time became the leader of its imperial policy. In November, 1876, a separate Conference (the South India) was formed in this territory by Bishop Andrews, with 24 ministers and 1,596 lay communicants.

One other movement, destined to have much significance, was set on foot in this decade. We refer to the Central Conference, which has done so much to unify the interests of Methodism in Southern Asia. It was due to the farseeing ecclesiastical statesmanship of Messrs. Parker and Thoburn, the one the leader in the north and the other in the south. The first meeting of the two Conferences was at Allahabad in 1880. The first meeting of the Delegated Conference was held in the same place in 1881. In 1882 this name was changed to Central Committee; and in 1884, by authority of the General Conference, it was fully launched, as the Central Conference, on a career of usefulness which has proved to be great indeed.

The Fourth Stage

The fourth stage, from 1885 to 1896, is so crowded with rushing events that we entirely despair of setting them down, even in this very condensed manner, with anything like completeness. It was the period when the subsoiling and the long cultivating began to show in crops, when the many years of hard, faithful, well-planned work were seen not to have been in vain. In 1885 there were 248 baptisms by Mr. Knowles at the Adjudhia mela in Oudh; in 1886 the same missionary baptized 560 at the Tulsipur mela and among the Tharus of that region. They were the drops before the shower. In 1888 Dr. Parker reported Christians living in 463 villages of his district. The baptisms in the Conference this year were 2,143, or double what they were three years before. In 1889 they had nearly doubled again, being 3,940; in 1890 they were 7,284; and then, at a leap, they had doubled still again, going to 16,088 in 1891. In the next five years no less than 83,588 more were baptized, and the tide has swelled on with almost undiminished strength ever since. The communicants in 1885 were 6,867; in 1896 they were 73,071; the native Christian community had grown from 14,299 to 150,382—truly a marvelous work! Certain classes long depressed had measurably waked up to the fact that there was a chance of better things for them, that their way up and out lay through the new religion; their religious longings were met, their children were taught, their condition every way was much improved. Three times as many could readily have been baptized,

and would have been, had it not been found impossible, with the very limited resources at hand, to supply even the most meager amount of pastoral care of the converts, and without that care satisfactory or permanent results were out of the question.

Among the things which greatly helped this onward sweep was the election, in 1888, of Dr. Thoburn to be missionary bishop of India; also the appointment, in 1890, of Dr. Parker—and at a later day of Dennis Osborne—to be general evangelist for the whole country. That year more than 200 new centers of work were opened, with more than 200 places still calling. Some of the natives proved reapers of wonderful ability. Hasan Raza Khan, converted from the Mohammedans, of good family, being given charge of the Kasganj Circuit, soon developed it into a district, of which he was made presiding elder. In 1893 he reported 1,400 baptisms, and in 1895 he had on his district nearly 100,000 Christians in 1,300 villages and mohullas; he furthermore declared that there were then over 10,000 inquirers standing ready to be baptized. A similar thing occurred in the case of Abraham Solomon, a Jew by birth. Showing marked capacity and zeal, he was put in charge of Fatehganj, when there were no Christians there, and by 1888 he had a Christian community of 700 persons in 82 villages; in 1890 there were 1,436 Christians; in 1892 the work had been formed into a district with Solomon in charge, the Christians being 4,504; and in 1896 he was able to report that from the bounds of the district 57 in all had been sent to get an education at the Bareilly Theological School. Much of this greatly enlarged work was made possible only through the collection of special funds in America by Bishop Thoburn; from this source in eight years $200,000 was realized—an amount small indeed when compared with the amazing results it achieved.

Not only in the north did things move apace. Splendid progress was being made in other parts of the land. The South India Conference, after a long, heroic struggle to plant missions among the heathen without aid from the Missionary Society, confessed defeat, yielded to the inevitable, and in 1888 began to receive the appropriations necessary for it to push out and properly occupy its field. In 1886 its immense territory was divided into two Annual Conferences, known as the South India and the Bengal. The latter was changed in 1893 to the Bengal-Burma; and in the same year the old North India Conference was divided by the setting off of the Northwest India. The Bombay Conference and the Malaysia Mission Confer-

ence were also formed in 1893. This latter work, centering at Singapore, was opened early in 1885 by Dr. Thoburn and W. F. Oldham, and soon demonstrated its ability not only to stand alone, but to spread out indefinitely. Dr. Oldham had to leave in 1889 with broken health, but the Anglo-Chinese School had already 350 boys on its roll; and in 1890 Borneo was being explored. In 1890 on the Madras District we took over, as a free gift, the Kolar Mission, founded in 1877 by Miss Anstey, an English lady, having property valued at 30,000 rupees. Several such instances have occurred, showing the confidence reposed in the Methodist management by the general Indian public of other denominations. In 1892 a Swedish Lutheran Mission at Narsinghpur, in the Central Province, was made over to us. In 1894 we received the work at Bassim which had been carried on for fourteen years under the auspices of Dr. Cullis, of Boston. And in 1904 the Belgaum District of the London Missionary Society in South India was made over to us without charge, the property being valued at 55,000 rupees.

The Fifth Stage

The final decade, from 1896 to the present time, continues the triumphant march of the previous one in all respects. While the inflow was considerably checked in North India, mainly because of the retrenchments made necessary by lack of funds, and in order to wait for the instruction to catch up with the enrollment, there were great ingatherings in Gujarat and the Philippines. The break in the former province, about 300 miles north of Bombay, began in 1895, chiefly among a simple-hearted people called the Dherds, some of whom had been converted at the Gujarati church in Bombay, and, returning to their native villages, kindled the fire. In 1897 there were over 1,000 baptisms, and the Christian community reached 2,700 in 108 villages. On one day, in 1898, during the visit of Bishop Foss and Dr. Goucher, 225 were baptized. Then came the terrible famine, and the plague, which proved a severe hindrance. But in later years great progress has again been made. In 1903 E. F. Frease, the presiding elder, reported a Christian community of nearly 23,000, with a population of two millions fully accessible and certain to come in as fast as they could be effectively reached. Surely this is an open door in the most emphatic sense! Would that we could adequately enter it!

Another such door is presented in the Philippines, where, in

1899, Bishop Thoburn, proceeding with his customary vigor, ordained Nicholas Zamora, the first Protestant Philippine preacher ever admitted to the Christian ministry. In 1900 the Philippine Islands were constituted a separate district of the Malaysia Conference, of which in 1901 Dr. H. C. Stuntz was made presiding elder; and in 1904 it had so far advanced as to be made into a Mission Conference, with more than 8,000 communicants and nearly 5,000 other adherents, the baptisms for the year being 1,701. Borneo was entered in 1902, and reported, in 1904, five church buildings and 500 Christian communicants. Work was begun in Java in 1905. In 1900, at Chicago, Edwin W. Parker and Frank W. Warne were elected missionary bishops for Southern Asia. In 1904 at Los Angeles W. F. Oldham and J. W. Robinson were similarly chosen.

How little of the story we have told! This meager outline is extremely tantalizing. We envy the brother who shall be privileged to write the full history in a good-sized volume; for it can be packed with incidents of the most thrilling nature, and can detail marvels of divine operation probably without a parallel in the annals of the church. We have said nothing of the medical work carried on by Drs. Humphrey, Johnson, Wilson, Gray, Dease, and many others, including a number of ladies. We have scarcely touched upon the vastly important enterprise of the mission presses at Lucknow, Calcutta, Madras, Bombay, Singapore, and Manila. At Lucknow alone, in 1893, there were printed 217,750,915 pages; at Calcutta, the same year, 12,000,000 pages were printed; at Madras 4,330,120; and at Singapore nearly 2,000,000. At the latter press, work was done in English, German, Dutch, Tamil, Chinese, Arabic, Malay, and Javanese. At the Madras Press, established in 1887, a wonderful monument to the persevering ingenuity and industry of Dr. A. W. Rudisill, there is property worth 243,153 rupees, Bible booklets are issued by the million in some 35 languages, while electrotyping, photo-engraving, and a type foundry are carried on in first-class style. A whole book on these printing establishments would be of intense interest.

The Reid Christian College for boys and the Isabella Thoburn College for girls at Lucknow, the Theological and Normal School at Bareilly, the Bishop Parker Memorial High School at Moradabad, the Philander Smith Institute for boys and the Wellesley School for girls, at Naini Tal, the Calcutta Girls' School, and the American Methodist Institution for boys in the same city, the Queen Hill Girls'

School at Darjeeling, the Anglo-Chinese Schools at Singapore and Penang—500 at the former, representing forty languages, and 700 at the latter—the Baldwin School at Bangalore, and the Taylor School at Poona, the orphanages at Bareilly, Shahjahanpur, Aligarh, Narsinghpur, Kampti, Poona, Calcutta, Thandaung, Penang, and other places; the boarding schools, high schools, training schools, industrial schools, deaconess homes, hospitals, soldiers' institutes, and seamen's rests at very many places—on each of these thick pamphlets could easily be written.

It would be very interesting if we could give even a few sentences to the commemoration of the noble spirits who, after long careers of large usefulness, have died at their posts in this land. The inspiring chronicle would embrace such names as those of George Bowen, "the white saint of India" (1888), A. J. Maxwell (1890), B. H. Badley (1891), Phebe Rowe (1898), P. T. Wilson (1898), Isabella Thoburn (1901), Robert Hoskins (1903), and D. L. Thoburn (1905). If this were a history we should have much to tell about the different sorts of preaching; about the work in the *mohullas* and at the *melas;* about the great camp meetings, like that at Chandausi—so prolific of good; the itinerating tours; the colporteurs and Bible women; the lecturing to educated natives, like that of Babu Ram Chunder Bose; the visits of the bishops from America—Thomson, Kingsley, Harris, Andrews, Bowman, Merrill, Foster, Hurst, Ninde, Mallalieu, Foss, Warren—always profitable events; the important help afforded by friendly officials like Colonel Gowan, Sir William Muir, Sir Henry Ramsay, Dr. Moffatt, Dr. Condon, and others; the heroism shown by the converts, and the remarkable development in the character of the native preachers. But it can only be thus hinted at.

What hath God wrought in the half century! The growth may fairly be called phenomenal. There are now nine Conferences, Annual and Mission—North India, Northwest India, South India, Bombay, Central Provinces, Bengal, Burma, Malaysia, and the Philippine Islands—where until 1876 there was only one, and that somewhat puny; nine now, to be developed into ninety. For a long time it was thought much that we could declare the gospel in one or two native languages. The Episcopal Report of 1892 mentions 13 as the number then used; by 1896 there were 16; by 1900, 25; by 1904, 35, according to Bishop Warne; and it is understood that several more have been added since. The boundaries now extend

from Quetta, on the borders of Beluchistan, through at least 55 degrees of longitude (about the same as from Maine to California) to the provinces of Luzon, and from the Punjab in the north of India through some forty degrees of latitude to Java, south of the equator. At the close of 1904 the foreign workers in this field numbered 379; the native workers, 4,436; the communicants, 110,896; the Christian community, 168,653; the baptisms for the year have been 17,262; the Sunday school scholars were 133,266, and the contributions amounted to $192,994. Making a fair allowance for the growth in the two years yet remaining to round out the full half century, we may count the foreign workers at that time as probably about 400, the natives as 4,500, the communicants at 125,000—twenty years ago there were only 7,000, with 100 foreign workers and 1,200 native—and a community approximating 200,000; the scholars in the Sunday schools 140,000, with $200,000 raised on the field.

These figures are encouraging and imposing! They justify congratulations and rejoicings, and deep thanksgivings to Almighty God. They can be made the text for many enthusiastic addresses. But they must be taken as only a token of what God is ready to do for us if we will rally to the appeal which his providence presses upon us. Money is the chief need to draw from this most fruitful of our mission fields the rich stores which are ready to drop into our hands. Will not some one to whom God has given the stewardship of large means seize the priceless opportunity, and invest here a few hundred thousand dollars? We can conceive of no better use to make of riches. It is India's Jubilee! Her sons are preparing to do nobly and will make great sacrifices. What response shall they have on this side of the water? It ought to be generous. We have undertaken a gigantic work in Southern Asia. The responsibilities are enormous. But we are well able to carry them. It will do us good and only good to strain a little at this task immense, for the glory of God and the honor of our Lord Jesus Christ. Southern Asia is to be his; how soon, depends on the faithfulness with which we carry out his last command. Let the present number of missionaries in the land be speedily doubled, and the forces already there be mightily strengthened, in answer to united prayer, by the baptism of power from on high. Then will the millions of converts, concerning which Asia's senior bishop delights to prophesy, assuredly be gathered in, and the crown of that entrancing country be soon placed on the head of Him whose right it is there, and everywhere, to reign.

THE ARENA

THE HARDEST OF ALL

Of all the difficult problems the Methodist minister grapples with that of the people who do not believe in revivals is the hardest. These people are usually eminently respectable, pillars in the church, and liberal with their money in supporting the various benevolent enterprises. The minister may be tempted to tell them the Methodist Church has always been a revival church, and owes its effectiveness to this very fact, but he knows how useless it would be and exercises the patience of the saints in keeping silence. In one of Frank Stockton's books a man is described by one of his neighbors as a crank, but another quickly disputes the statement. "Why, you can turn a crank," he said, "but Stephen Petter is screwed to the floor, and no one could ever turn him." It is exactly the same with the people who are against revivals. The hardened sinner may be brought through the efforts of a faithful minister to a knowledge of his condition, but who can arouse the self-satisfied men and women in the churches of to-day? A member of the church said not long ago that the people who came into the church during the revival services were not worth saving, that they never made trustworthy members, and the church was better off without them. "They have souls," observed a woman who did not belong to the church, but her friend answered quickly, "It is hard to believe that." Now, what can be done with people like that? They are perfectly certain that they themselves are saved, and that is sufficient for them. "I do wish a few of our members, like old Mr. B—— and some of that set, would go to one of the smaller churches. They don't belong with our class of people, anyway, and I think some one ought to suggest to them that they could do so much good in a smaller congregation," said a church member. Mr. B—— and a few more of the unfashionable members ought to be able to see that they are not wanted from the reception they get Sunday after Sunday, but they have an old-fashioned belief that the church is for rich and poor alike, and they still go. "The minister seems just as glad when some poor woman or man joins the church as when Dr. —— united last Sunday with the congregation," said a disgusted woman not long ago. "Dr. H—— will be a good, substantial member, while those poverty-stricken folks who came in during the revival last winter are nothing but a burden to our society." Well, why shouldn't the minister rejoice over every soul born into the kingdom? If the cold water pourers were content to keep their opinions to themselves, or even to confine them to the long-suffering minister, the church would still be able to struggle along with them and do good work, but they labor to convince the whole world that they are right on the subject of revivals and all who disagree with them are wrong. The young people listen to eloquent sermons and their hearts are touched and quickened, but they see these men and women holding aloof from the work because they do not believe

in it. "Wait till six months from now," they say when the minister rejoices over the ingathering. "You'll see where all these young men and women will be then." The plain, everyday sinners rarely resent an appeal to their better nature, and it is a common remark that the fearless minister either in revival work or Sunday after Sunday in the pulpit will never lack an audience. Under the outward appearance of indifference there is a real longing for the peace that passeth all understanding, but who can touch the heart of the man who refuses to believe that any way is right but his own? Pity the minister who finds his most unpromising field of labor in his own church. The salary may be large, the music perfect, the outward life filled with all that the world counts worth having, but none of these things can still the beating of his heart and put away the sting of failure when he sees souls going to ruin through the neglect of the people who are satisfied that they need no revivals.

Kenton, Ohio. HILDA RICHMOND.

"THE HIGHER CRITICS' BIBLE OR GOD'S BIBLE?"

THIS is the title of a volume recently published by the Western Methodist Book Concern, from the pen of the Rev. William Henry Burns, D.D. It is an able and unusually readable review of the present condition of the inevitable struggle in the church over questions which are being forced to the front by modern biblical critics. It does not profess to enter upon these questions in detail, meeting the critics on their peculiar ground, but it does discuss with great acumen the validity of their principles, the correctness of their methods, and the soundness of their conclusions. Dr. Burns is a conservative. He has gazed intently on the activities of the critics and asked himself the question, Whither? His reply with much clearness and cogency of argument, and with a striking array of facts, exposes the skeptical tendency of much that passes, both in our own and other churches, for the best modern scholarship. His lance will possibly strike a jarring blow on the armor of some who prefer to be considered orthodox, evangelical scholars. What the author seeks to uphold is the familiar truth which lies at the basis of Protestant evangelical Christianity, that the Word of God is a reliable record and a message of divine authority. That such doctrine is imperiled is now so well known that silence as to the danger is no longer a virtue. In dealing with the criteria of higher criticism the author says, "To my mind the crucial question . . . is whether they conduct their investigation of the phenomena of the Holy Scriptures in a right or in a wrong way, and as to whether their results are correct or false. All else is so much dust for the eyes." These are the questions which he discusses, and, weighed in his balances, the higher critics are found wanting. It is possible that Dr. Burns has failed to give sufficiently adequate and cordial recognition to some of the positive and helpful results of higher criticism, but the facts he adduces seem to show that its negative and destructive results would be appalling if true, or if believed to be true. To one who wishes to form a clear idea of what higher criticism is, and what issues are

involved, this volume will be exceedingly welcome. While Dr. Burns applies the term "higher critic" generally only to such critics as have departed more or less widely from the standards of the church, it may be said that few if any conservative scholars have a desire to be classed as higher critics. "Biblical scholars" fits this class well enough. It is not the scientific investigation of the dates and origin of the sacred books, but an unscientific overworking of the theory of evolution, a sublime faith in the authority of one's own critical feeling and imagination, and a disposition to eliminate the miraculous from the Word of God which seem to be the *sine qua non* of the real higher critic. These characteristics Dr. Burns lays bare with ruthless hand. His book will be either condemned or ignored by the critics, but it bears internal evidence of wide reading, sound thinking, and bold statement, and is an important contribution to the present discussion. A brief and pithy introduction by Bishop McCabe whets the appetite for what is to follow. The captions of the chapters are good and give a fair idea of the scope and character of the work. They are as follows: "Higher Critics and the Modern View," "Deintegration and Reintegration," "Reducing the Supernatural to a Minimum," "Destroying the Foundations," "The Higher Critic's Bible; or the Residuum," "A Defective Method; Unassured Results," "The New Scholarship and the Pretentious Critics," "God's Bible the People's Bible," and "Earnestly Contend for the Faith."

Chicago, Illinois. EDWIN C. ARNOLD.

HIDDEN TREASURE RESTORED

ONE of the forcible pictures which our Lord drew of his kingdom is set forth in the thirteenth of Matthew: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." What motive in the first instance induced the hiding of that treasure? After the discovery of the very great worth of what had been found, what strange and unworthy motive could have ever induced the owner of that field to again bury that treasure, with the risk of its being forever lost? After the patient tests of long years of experience had proved that the treasure found was well worth selling all that he had to buy that field, what suicidal motive could have influenced him to again bury it, in the seeming hope that it would be forever forgotten? Strange, or even impossible, as such a course seems, it may have its parallel. Does not God hide great deposits of treasure in the earth to induce the diligent search for it by man? Not merely here and there a pot of gold, but inconceivably vast treasures of wealth; and not only the finder, but the world, is thereby greatly enriched by working such mines. So inexhaustible stores of God's most precious treasures are found hidden in the field of the gospel. That "field" of pure golden "treasure" was found by two young men in England, reading the Bible, more than a century and a half ago. The surface gold was excellent, and in the metallurgic dictionary of the Bible they found it described as justification by faith.

They also learned that there was a far greater abundance of this "treasure hid in a field," and that it was of a superior quality; but it was hid deeper in the field. Many had mined there before them, but they were filled with joy at the rediscovery of this surface gold. They continued to dig "deeper yet," and for eight years they worked on, sinking their shafts and running in their tunnels; for though the treasure of justification gave great joy, "still holiness was their object;" and when they were assured of the exceeding value of the gold in this much deeper and purer ledge, "God then thrust them out to raise a holy people." They saw that this "second" deeper, richer, and never-to-be-exhausted deposit, which had so long lain in neglect, contained the most precious of metals, and when its character was fully known in experience it was most eagerly sought after; and that in the same Bible dictionary it was distinguished by quite a different name—holiness. It was learned that it was not the surface gold of justification that had deposited that rich and inexhaustible bed of holiness in the gospel's depths, but exactly the reverse; it was the upheavals from this lowest strata of heart purity which gave existence and value to the surface gold of justification. "The placer diggings will run out," as many gold fields plainly show, but there is no exhausting the deeper diggings of "perfect love." They found the gold of justification was first in order of time, but entire sanctification was first in order of importance. And how the world has been enriched by the deep mining of those two young men, who toiled on for eight years after they found that blessed vein of justification! No wonder the English authorities have honorably given John and Charles Wesley a conspicuous place in Westminster Abbey, surrounded by the great names of the British empire.

If, as we all believe, the Wesleys were led of God's Spirit to go deeper far than justification, that to all the world they might anew unearth the valuable bed deposit of "holiness to the Lord," what shall be thought or said of any persons, or of any ecclesiastical management, that may be either filling up the shafts or allowing the timbers of the tunnels to fall into decay, these being the only methods of reaching this deep bed of scriptural holiness in which this most precious gold may be mined, or for so neglecting or discouraging the mining therein that the many do not frequent the churches because "it doesn't pay," and then turn themselves to the world's futile ways of satisfying immortal desires? And when "God thrust out" the founders of our great and much-loved denomination, that through the "holy people" they raised up a special kind of deep mining in the bed deposit of holiness might be very generally followed, and when that denomination either deliberately or forgetfully turned aside from the divine purpose of its existence, and carried on the "placer mining" of justification only, which other denominations are doing very well, would it be at all surprising if God's great displeasure should fall heavily on "the people called Methodists"? Has not that been God's way of dealing with other peoples when they turned aside from the divine purpose in their existence? Is he any respecter of peoples more than of persons? God is raising up an organization to show the interdependence of both surface and deep mining in this "field

of hid treasure," or the interdependence of justification and entire santification. This society is called "Methodist Episcopal Abiders in Christ." It was the Lord's command, "Abide in me, and I in you," and to such abiding he attached very gracious promises. This society of Methodist Episcopal Abiders in Christ holds no exclusive claim to the deep mining of the "treasure hid in a field," but rather, side by side with other denominations, it would encourage similar organization for this deep mining; but it cannot allow shafts to be filled up with the world's rubbish and the tunnels to fall into utter decay. Why should holiness ever and anon be treasure hid in a field? As it is the life and inspiration of justification, if the former is hid from sight what becomes of the latter? Does not church history show that no denomination keeps up a vigorous spiritual life for a considerable term of years after it has suffered holiness to be hid in a field? What so much as perfect love is worth the selling of "all that he hath to buy it"?

To plant and establish institutes of Methodist Episcopal Abiders in Christ all over this and other lands is only one of the important objects which this society has in view. It seeks that this great Methodist Church of our choice should not only foster but by every incentive encourage and urge the least, the lowliest, and, indeed, every one of its members to know all their gracious possibilities of communion with God. It seeks for that type of brotherly love for both soul and body of its members that was developed in the hearts and lives of the disciples at Pentecost without the communism of property. It seeks that great honor shall be paid to the "new birth," but not more than is given to the richly developed spiritual life of entire sanctification. It seeks to bind the hearts of the young and the unchurched to the house of God. It seeks by ways now employed, as also by new methods which are wholly scriptural, to advance the kingdom of God. It seeks to congregate as many unreserved Methodists as possible—who shall be thoroughly loyal to Jesus Christ, the whole Bible—and then to leaven Methodism along all lines of the emphasized teachings of the founders of Methodism. It believes that our Lord made loving God with all the heart, soul, and mind fundamental to Christianity; and that Wesley made this same unreserved measure of love for God fundamental to Methodism; and the Methodist Episcopal Abiders in Christ believe it always must remain generic and fundamental to Methodism. They therefore ask it to be so regarded, and to have shown to it as favorable administration as is now given to the most honored of Methodism's numerous societies which are deservedly imbedded in the affections of the church. To achieve these great scriptural results, we seek members in good standing in any Methodist Episcopal church to join with us in no secrets, in no new doctrines, but, by an easy and plain way on their part, to help do the most important work that can engage their attention. Other literature, or information on this subject, may be had by addressing

ALEXANDER MCLEAN.

Maspeth, New York City.

THE ITINERANTS' CLUB

FEDERATION AND COÖPERATION IN THE MINISTRY

QUITE a disturbance has been raised recently in connection with the Inter-Church Conference on Federation held in New York city from which certain bodies of professing Christians are reported to have been excluded. The statements in the press on this subject do not make clear the actual position of things. No Christian body has been omitted from the Conference in any such way as would justify the word "exclusion." The fact is, simply, that certain bodies were not invited, and for the reasons which have been given, namely, that they do not represent the same attitude toward the purpose of the organization as those who were formally invited to participate. There is no necessary rejection of others when persons with similar ideas purpose to meet together in conference as to the best methods of promoting an object which they have in common. If, for example, a call were issued in the public press or anywhere else summoning all persons who held to the "Reformed System of Faith" to meet together for conference, the writer of this as a Methodist would understand without further thought that he was not invited to participate. The "Reformed System" has a technical meaning which is understood among theological scholars to apply only to those who hold the general system of faith and of government recognized in what have been termed the Calvinistic churches. Originally this term referred only to those on the Continent of Europe who accepted the reformed faith under the limitations covered by it. Now, of course, it would include all those in all countries who have accepted the general tenets and general form of worship belonging to that body. In like manner, the conference of evangelical churches invited those belonging to that particular body known as "evangelical." The word "evangelical" is a technical phrase with a well-defined meaning, and refers to those especially who accept the doctrine of the deity of our Lord Jesus Christ and his atoning death for sin. It does not insist on any form of exposition of the atonement, but that men are sinners and are saved through faith in the atoning sacrifice of Jesus Christ. This is so well known and so generally recognized that when such a call is issued it would be understood by all persons as including those who held this as fundamental doctrine. If, again, a call were issued to all those persons who are often designated as "liberal Christians" the writer of this, though believing fully that he is liberal in the true sense of that term, would understand that he was not invited to that body because the phrase "liberal Christians" has a technical meaning known to themselves and to all who understand the terminology of modern Christian thought. This would not mean our exclusion; merely that persons holding certain opinions in common had concluded to meet for conference. With this in view, it seems surprising that any who reject that which the very word "evangelical" indicates

should ask for admission or be grieved that they are not admitted. It would be the same as if a Methodist should be grieved because the Roman Catholic Church should call a convention consisting of those who held the prelatical position in church government. Certainly a Methodist would not feel grieved and would not regard himself as excluded except by the terms of his own choosing. He had chosen not to belong to the bodies which would pass under that general name. So it is with those who are reported as excluded from the Inter-Church Conference on Federation. They simply have chosen not to belong to the class known as evangelical and have strenuously opposed the whole school represented by this class of Christians.

Further, it is understood that this call was for federation, and not for coöperation. Federation in this case indicates a joining together for actual work, for a specific purpose through specified means, for the betterment of the world in all phases of activity through the teaching of the evangelical doctrine concerning Jesus Christ. If all who were called together were desired to participate in promoting a common cause of temperance, of moral reform, of municipal reform, coöperation could take place without difficulty. All people should coöperate in all good and noble ends. Certainly those who are reported as excluded would be among the first to be recognized as most welcome participants in all great moral movements, for among them are found many of the noblest men and women of the country. One of the speakers in the Conference said that he would not be a candidate for a heaven from which William Ellery Channing and James Martineau would be excluded. He missed the point entirely. There was no suggestion of the exclusion of anybody from heaven. This Conference passed no judgment on men who differ from it. Its only purpose was to emphasize the fact that those who are joined together for a common purpose should have a common foundation, a common basis of doctrine, without which federation would be practically impossible. Much else that has been said of exclusion is wide of the point and has no relation to the subject in hand. In this discussion we do not raise the question of the deity of Christ or any other question, but simply affirm that an invitation to all who hold the evangelical faith to come together to form a federation for united and aggressive work against all that is wrong and in favor of all that is Christian does not exclude anybody. It is simply an invitation to those who hold such views as constitute a working basis for the high end for which that company was assembled. Certainly no gathering representing so many Christian bodies and so many Christians has ever assembled in the history of the church, and certainly there was never a body gathered together which could have less bitterness or hostility toward any person or organization, under whatever name they are called, who purpose to work for the betterment of humanity.

THE GENERAL EPISTLE OF JUDE

The Epistle of Jude is not usually given a place in interpretation such as is accorded to most of the other books of the New Testament. This may be partly because of its brevity and partly because it is not supposed

to be so applicable in doctrine and practical suggestion as some of the others. It is read often as a matter of curiosity. A careful study of this letter will show its practical bearings and broad doctrinal and ethical value. The problems of the book so difficult of solution have not impaired its historical value. The questions of authorship and its relation to another epistle, namely, Second Peter, have formed a basis of much critical discussion into which we may not enter at this time. The direct object of this writing is to give a brief exposition of the epistle and thus place it in its proper setting and show also its value as a part of the New Testament canon.

The author of the book was named Jude, or Judas. Who he was is a question still unsettled by the critics. He was either an apostle or one so high in authority in the early church as to make it fitting that he should be the author of such an epistle. The question of authorship is mixed with the question concerning "the brethren of our Lord," which is a vexed question in critical inquiry. If the "brother of our Lord" was the son of Alphæus, that is, our Lord's cousin, and in harmony with the usage of that time called "brother," which is the theory of some profound scholars, it would be easy to understand that Jude, the brother of James, is the apostle of that name. If, however, "brethren of our Lord" were real brothers of our Lord in one of the senses which the usage of the word allows, then this Jude was the brother of James, bishop of Jerusalem, and naturally would be a person of such dignity in the early church as to give his words authority to those to whom his letter may come.

The letter is a note of warning against errorists and enemies of the church of his time. On the whole, perhaps, the latter is the more tenable view inasmuch as the author does not call himself an apostle, which, following the example of the other apostles, he would naturally have done. He simply calls himself "Jude, the servant of Jesus Christ, and brother of James," giving simply his name, his relation to Christ, and his family relation. He next designated those to whom the epistle is addressed: *τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς*—"to them that are called, beloved in God the Father, and kept for Jesus Christ." The revised text substitutes "beloved" for "sanctified," as rendered in the King James Version. The class he addressed is the "called," and he designates them by two epithets, "beloved" and "kept." They are those who have accepted the divine call and therefore are children of God. They are here designated in that relation to God as "beloved" of him and as those for whom he cares. They are "beloved in God the Father." "God the Father" is the sphere in which their Christian life was carried on. They are at peace in the consciousness of his love and at the same time they "are kept for Jesus Christ." They have passed through dangers and temptations which well might have turned them away from the Father, but he watched over them for Jesus Christ. They are preserved to work for him, and to enjoy his blessedness hereafter. For them he entertains a beautiful wish, *ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη*—"Mercy unto you, and peace, and love, be multiplied." The wish here expressed is that of Jude; the one who brings to them the blessing he mentions is God.

Verse 2: *ἔλεος*, "mercy." Mercy in their misfortunes; peace between

God and man, and, as a consequence, between man and man; love to Christ and to all people. It has been mentioned that, in salutation, "and love" is peculiar to this epistle. Bengel has remarked on this passage, "He is testifying concerning the Holy Trinity."

Verse 3: Ἀγαπητοί, "beloved." A word of tenderness and an assurance that his admonitions would be those of a brother and friend. It is in the manner of 1 John 3. 2, "Beloved, now are we the sons of God," and also 3 John 2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." These words have a tenderness which we are accustomed to assign to the beloved disciple. It had been in his heart to write a general letter, but circumstances had arisen that changed his plans—"while I was giving all diligence to write unto you of our common salvation." It seems that he had already begun a letter concerning their relations to salvation in general; a letter which should be a common bond between him and his readers, but necessity was laid upon him—"I was constrained to write unto you," ἀνάγκην ἔσχον, κ. τ. λ. Circumstances had come to his knowledge which changed his plans. What trouble had arisen is clear from the rest of the letter, but especially from the exhortation immediately following. The root of the trouble is manifest from the first words of his warning: "exhorting you to contend earnestly for the faith which was once delivered unto the saints."

Three words in this passage arrest attention: First, "exhorting." He does not command, but rather entreats. This entreaty is resumed again as an expression of his tender desire in verse 17, "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ." This shows his care in dealing with his readers—not to offend, not to speak severely except when it is absolutely required. It indicates that the production is thoughtful and is intended to meet an emergency which has arisen in the church. "Contend earnestly": the Greek is very strong here; ἐπαγωνίζεσθαι means to agonize, to struggle, to fight for anything. It is followed by the dative of the thing for which one contends. The crisis was manifestly a great one, and he exhorts them to defend the faith heroically. Bengel suggests a double reference in this passage: "To fight earnestly in behalf of the faith against enemies; and to build one's self up in the faith!" That the faith he mentions involves doctrine appears from the following clause. Against whom Jude exhorts them to contend will appear more clearly as the letter proceeds. It certainly was the faith which the Christians held, and from which there had been a falling away, which caused him great distress. "Once for all delivered unto the saints": ἅπαξ is important here. If it means simply "once," of time, as, for example, in 2 Cor. 11. 25, "*once* was I stoned," then it is a matter of historic relations simply and refers to the time when this faith was delivered; but if it has the meaning as in the Septuagint and as the revisers have it, "once for all," then it may mean that the faith which had been delivered was not to be modified afterward. It was not subject to change at the will of everyone who chose to put forth new views and new interpretations. Respect should be had to the time when it was delivered and the permanence of the doctrine which they had received.

ARCHÆOLOGY AND BIBLICAL RESEARCH

THEOLOGICAL REACTION IN GERMANY

THE Babel and Bible controversy, still fresh in the memory of biblical students everywhere, though having extended over the entire Christian world, raged more fiercely in Germany. It is, therefore, but natural that the results of this controversy should be seen the most clearly in that land of theological strife and speculation. The past ten years have shown more than ordinary interest in the discussion of the relation of the so-called "advanced" theology to the religious life and spiritual welfare of the Protestant Church in Germany. Protests have been going up all along the line from individuals, more or less prominent, against the encroachments of the destructive critics, and, so too, from several prominent churches and religious conferences. The claims of the "advanced" theologians had become intolerable, for to them the Bible was only one of the sacred books which the ancient world has bequeathed us. Our Lord Jesus Christ was, according to them, a man, and nothing more. Such assertions could not but grieve the faithful pastor, who was trying to feed hungry humanity on the bread of life. There was, however, no leader of national importance to throw down the gauntlet, to challenge the radical critics, apparently so firmly entrenched behind the "scientific" breastworks of historical theology.

But unexpectedly and without a moment's warning the lightning struck. The immediate occasion was that famous lecture by Professor Delitzsch before the German emperor and other celebrities. This address, comparatively harmless, aroused the entire Christian world as nothing else has done for many years. This was not due to the lecture itself—for more rationalistic views were daily promulgated, and had been for many years by many professors at various German universities—but rather to the fact that the emperor, and especially in a subsequent interview with Delitzsch, found fault with some of the statements presented by the lecturer. The advanced ideas put forth by the learned Assyriologist did not harmonize with the more orthodox views held by the emperor, the empress, and Dr. Dryander, the court preacher. Thus the lecture may be regarded as the first gun which precipitated the subsequent discussion. It called out the expression of opinions from a vast army of learned men, and, what was still better, it aroused the common people, especially those at all religiously inclined. The lecture pleased few, but offended many; and, strange to say, some of the most radical theologians, like Gunkel, were greatly exercised because poor Delitzsch, not a professional theologian, had dared to trespass on sacred ground. So conceited are some men like Gunkel as to believe, or at least profess to do so, that theological speculations must be absolutely restricted to the regular professor of theology.

Delitzsch's assertions regarding the debt of the Hebrews to the Babylonians for their best religious thought were discounted by most all critics, regardless of the school which they represented: Jew and Gentile, Protestant and Catholic, conservative and liberal discussed the question in all its bearings, with the result that our knowledge of biblical criticism has been deepened and broadened. The professor of Assyriology at the Berlin University found himself in an insignificant minority. His mistake had been "to assume the position of apologist for the Babylonian religion, placing it on a level with the Hebrew, and detracting from the latter as much as he adds to the former"; and this, too, notwithstanding the apparent consensus of opinion which recognizes the great superiority of Hebrew religious thought, as presented in the Hebrew Scriptures, over that of Babylonia as revealed to us in the cuneiform inscriptions and the monuments. It was fortunate that the discussion was not confined to a few professional theologians whose writings are seldom read except by a very limited number, nor yet to a few of the leading pulpits in the larger cities, but extended to the village pastor and the intelligent layman in all the churches of the Fatherland. Thus the entire religious public was moved into a reëxamination of the cardinal doctrines of Christianity. Pulpit and press lent their aid. The result has been a greater study of the Book and a profounder respect for the teaching of the church as regards the origin of the Bible. Conceal it as we may, the Lutheran Church of Germany, during the past fifty years, has held some very vague and loose views concerning inspiration and revelation, differing but little from those held by Unitarians in this country. This was still more true of a large number of theological professors at the universities. This meant much, for it is well known that most of the advanced thinking not only in theology, but in all branches, is done in Germany by the university professors. There much more than in England or America the terms professor and advanced thinker are synonymous. Of course, there are exceptions, for occasionally a profound thinker may be found who is not a professor.

The "advanced" thinking of the professor was not suited for young theologues who were expected to break the bread of life for hungry souls in their parishes. Thus there often grew an estrangement between the professor and the humble pastor, for the latter discovered that he could not preach what he had learned from his professor. The few who were reckless enough to try it soon lost their grasp on their congregations. How could it be otherwise? Hungry souls could not feed on negations. These "advanced" professors realized that their cause was a lost one, and seeing that the pastors could not preach this "gospel of enlightenment" they now determined to publish the "advanced" views in cheap pamphlets and scatter them broadcast among the common people. Many such pamphlets have been written during the past three years. As a specimen of what is given the public by the radical critics we may call attention to one entitled Babel and Bible, by Reimarus, Jr. This is written in elegant German, concise and clear, in manifest contrast with the belabored, obscure style so characteristic of German theological writers. It pro-

fesses to give in a nutshell the "up-to-date" creed of an advanced critic. We have no space even for a brief analysis, but shall simply give the following ten theses with which he closes the pamphlet. We give these even in an abridged form:

1. The biblical conception of God is self-contradictory, base, and gross. 2. The Bible is not inspired, nor in any sense a revelation. 3. The biblical doctrine of God is an evolution from the teachings of non-Israelitic nations. 4. The oldest biblical narratives are mere adaptations borrowed from Babylonian sources. 5. The Pentateuch narratives, including those of the patriarchs, are legendary and mythical, without historical bases. 6. The person of Christ is attested; not so, however, the gospel narratives concerning him; the miracles recorded are myths, 7. The doctrine of Christ as the Son of God did not arise till the second century; it was evolved by some Alexandrians from the emanation theory of Plato. 8. The dogmas of the church have been evolved from Babylonian, Hellenic, Roman, and other sources. 9. Semitic conceptions are gradually giving way to more excellent ones of Aryan origin. 10. It is the duty of advanced theology to purify and clarify these conceptions.

From the above it will be seen that our friends the critics have now recommenced their attacks on the New Testament. Professor Gunkel, of Berlin, has recently published a pamphlet to prove that the New Testament, too, is an evolution—chiefly from Babylonian sources, according to this "advanced" theologian. Both New and Old Testaments are "very largely appropriations and adaptations of extra-biblical material." He avers that the leading features of our Christology are not derived from the historical Christ, but had their origin outside of Judea. The doctrine of Christ's deity is merely an adaptation of the very common heathen idea according to which great heroes were deified. The virgin birth is a mere myth; the baptism, the transfiguration, the resurrection and ascension of our Lord have no historical basis, but have been appropriated from the mythology of heathen nations. The walk to Emmaus is paralleled often in heathen accounts of their gods which assumed human form and conversed with men. It would be easy to enlarge, but let this suffice. No wonder that the theological student rebelled against such "advanced" views. No wonder that the pastor could not satisfy his flock with such a Christless gospel. No wonder that the Lutheran Church has at last awakened from its sleep and has protested against such teaching though proceeding from high seats of learning. No wonder that the "advanced" thinker himself is trying to effect a compromise. No wonder that war has been declared, and that the lines are being more distinctly drawn. Some conservative has published a "black-list," with the names of all radical or advanced professors at the universities. This is unfortunate and seems a little like persecution.

If a table published in a recent number of the Chronik der Christlichen Welt be correct no less than ninety-six out of one hundred and seventy-five professors and instructors in the theological faculties of the German universities (Catholic professors, of course, not included, for

these are all conservative) are "advanced." This looks bad, but if compared with tables of twenty or thirty years ago it will show a decided gain in favor of the positive, or conservative, professors. The past few years have been demanding more positive teaching. It was this demand that placed Seeberg in Berlin. If reports be true he was sent there to counteract the teachings of Harnack. (Here in parenthesis let us ask, What does the appointment of Harnack as librarian of that university mean?) What is more significant is the fact that the number of students is generally very small in the theological faculties of those universities of pronounced "advanced" theological tendencies where the radical theologians have full sway. The only exception to this is Tübingen. This point can be made more clear by the following table. Availing ourselves of the statistics in the Chronik der Christlichen Welt, which gives the number and classification of the professors in all the Protestant faculties of the German universities, and then of some figures in the Deutscher Universitätskalender for the summer semester of 1903—the latest we happen to have—which gives the number of theological students in the same institutions, we have the following:

	Professors		Students
University	Positive	Advanced	
Berlin	8	10	366
Bonn	6	5	82
Breslau	7	3	63
Erlangen	7	0	145
Giessen	0	7	62
Goettingen	5	6	91
Greifswald	10	0	103
Halle	7	8	337
Heidelberg	1	8	52
Jena	0	7	37
Kiel	4	7	33
Königsberg	5	5	86
Leipzig	10	2	260
Marburg	2	10	96
Rostock	6	6	36
Strassburg	0	10	70
Tübingen	1	6	230

The above table shows very conclusively that the advanced professor is not a magnet in Germany. Of course, there are marked exceptions, as in the case of Harnack, at Berlin. But there is Giessen, Jena, and Strassburg, with an aggregate of twenty-four instructors of all grades, and all "advanced," and only one hundred and sixty-nine students, or a fraction over seven students to a professor. If we take Erlangen and Greifswald, noted for their orthodoxy, and where all the professors are conservative, we find seventeen instructors and two hundred and forty-eight students, or about fourteen to a professor, which is a little more than double the proportion in the first three. Take Marburg and Leipzig for comparison. The former has two conservative and ten advanced professors, but only ninety-six students, while the latter, with ten conserva-

tive professors and only two radicals, has two hundred and sixty students. The above figures may not be conclusive evidence in support of the growth of conservatism among students of theology in Germany, for there are doubtless other reasons why persons should select Berlin, Leipzig, or Halle as places to study; nevertheless we must not lose sight of the powerful influence exerted by the professors in all these schools of the prophets. It stands to reason that if the majority of students are brought under the influence of conservative teachers, and that by their own will, the results will be favorable to more evangelical and spiritual work in their churches after they have become pastors. The latest developments seem to indicate that the radical leaders are beginning to show signs of discouragement. They are not satisfied with the results of their efforts, especially when regarded from the standpoints of the religious and spiritual life. Their inane doctrines and subjective *dicta* have not fed the hungry souls of a sinful and dying world. The condition of affairs is well stated in a recent article in the Allgemeine Evangel-Lutherische Zeitung (No. 36), Leipzig. Portions of this were translated and published in the Literary Digest. The following is worth quoting: Whosoever is observing the ups and downs in the theological world at present cannot fail to see the growing weakness of the advanced cause. Even Dr. Rade himself, the brilliant editor of the Christliche Welt, the leading exponent of this school, recently declared that "modern theology is becoming very tired in its researches." . . . "We are begining to see before us certain limitations and checks to our further progress." . . . Pastor Steinmann, a representative of this school, in a noteworthy article expressed strong fears that the whole theological structure reared by the work of the advanced clans will fall to pieces like a house built of cards. He declared that men cannot be satisfied with mere religious conceptions and ideas, but that they must have real religion, and that the great realities of religion, such as God, sin, salvation, eternal life, and the like, must be something more than mere mental concepts to speculate with. Jesus must become more in the eyes of the believer than an enthusiastic national hero of piety: He must be the Saviour and Mediator.

FOREIGN OUTLOOK

SOME LEADERS OF THOUGHT

Wilhelm Koppelmann. Not alone out of a theoretical interest in ethics does it arise that so many works are written to-day on the theory of morals. The vast majority act without recognizing the ethical basis or ground of their actions; but that ground is not wanting, though the recognition of it may be. In other words, theory always determines practice, and this fact makes every serious attempt to study morality important. Koppelmann has certainly entitled himself to mention by virtue of his recent book, *Kritik des sittlichen Bewusstseins vom philosophischen und historischen Standpunkt* (Critique of the Moral Consciousness from the Standpoint of Philosophy and History). Berlin, Reuther & Reichard, 1904. According to him ethics is a true science, having to do not merely with good advices, but chiefly with cognitions. But these cognitions are, like those of all science, of practical significance, since nothing is more important to men than self-knowledge. The science of ethics deals with the facts of the moral consciousness—the sense of duty, differences of view as to what duty and conscience demand, and the feeling of reverence which we inevitably experience in the presence of conscientious and dutiful conduct, the disesteem we feel toward the reverse kind of actions, and the pains of conscience. Koppelmann renounces not only the egoistic, but also the altruistic ethics, on the ground that both of them are absolutely helpless in the presence of the idea of duty. So also he rejects all theories of ethics which are based in any way upon the effects of our conduct. The central conception of ethics is, according to him, unconditional obligation. In his estimate the fundamental duty of ethics is truthfulness, which alone is an *a priori* cognition, and arises out of a consciousness of the nature of reason and of our mental functions, and hence has unconditional validity. But this fundamental ethical principle is strictly formal, since it does not prescribe what we shall say or do, but demands only a definite form of conduct, that is, that all our words and deeds shall be in accordance with our conception of the facts. It divides into theoretical and practical truthfulness, the second being essentially what we call dependability. This practical truthfulness takes the form of love of truth, sincerity, faithfulness, justice, honor, and the like, all of which are intrinsically good, while their opposites are intrinsically evil. All other duties, especially those relative to our fellow men, are secondary. They are not *a priori*, but in them men are their own lawgivers. They become duties only as we recognize and accept them. Then, however, truthfulness demands that we perform them. Hence no obligations are to be assured which conflict with the fundamental duty of truthfulness or with duties previously undertaken. It is but a consequence of this dependability that all tasks which we undertake should, as much as possible, harmonize and supplement each

other. The sense of duty must rise to supremacy over all our thoughts and acts; and this sense of duty is identical with honor, justice, and faithfulness. Secondary is the virtue of self-mastery, the discipline of the affections, disposition, passions, and natural impulses. And as the worth of man appears more evident the more clear we become concerning our own ethical possibilities and their significance, love, in the Christian sense, is the highest stage of ethical development. The ethics of Jesus is the purest, most consequent, and the highest unfolding of the fundamental ethical principle operative in every man. When one considers the absolute necessity of truthfulness in any character that is to be worthy the name one can see a good reason for thanking Koppelmann for the emphasis he has given it in his system. But as a matter of fact truthfulness is a passive state of the heart, at the most restraining us along certain lines of conduct; while love is an active principle, powerfully influencing us to positive good.

Rabbi B. Jacob. Seldom do we find a Hebrew enough interested in New Testament themes to give them any serious attention, except for polemical purposes. Jacob professes, however, to be interested simply as a scholar in tracing out the significance of the phrase "In the name of God" in the Old and New Testaments. His book, Im Namen Gottes. Eine sprachliche und religiousgeschichtliche Untersuchung zum Alten und Neuen Testament (In the Name of God. A Linguistic and Religious Historical Investigation in the Old and New Testaments), Berlin, S. Calvar & Co., 1903, does not in all respects bear out his profession. In judging of his work in respect of its impartiality it must be remembered that he is a Hebrew, and when it is considered that his findings are all favorable to the religion of the Old Testament and largely unfavorable to the religious conceptions of the New Testament, it must appear, at least on the surface, that he is influenced too much by dogmatic presuppositions to be ranked as a critical scholar. Nevertheless, because he is a man of parts, and because it is well to know what a Hebrew's judgment of Christian thought as revealed in the New Testament is, we reproduce the main points of his book as it relates to the New Testament. It is to be noticed that he claims that in passing from the Old to the New Testament he enters into a new world, where conceptions of the "name" are met that have not the slightest connection with the Old Testament. He distinguishes four uses of the "name": 1. That in which the name of Jesus is regarded as a real magical force, or charm. As illustrative passages he gives Matt. 7. 22; Mark 9. 38; Luke 10. 17, and parallels; and Acts 4. 30 and 16. 18. Jacob rightly claims that in the Old Testament there is no translation of such a use of the "name." But he is certainly wrong in holding that the name of Jesus was regarded by the New Testament writers as a charm, and that this use of the name of Jesus was due to Egyptian influence. 2. Most frequently the name Jesus denotes the Messianic quality, the divine sonship, the belief in him, the confession of him. The formulas employed signify "in spiritual fellowship with Jesus and in faith

in him" by recollection of "that which the name means to all of us," and the like. 3. While 1 and 2 are so related to each other that 1 is the basis of 2 and continually makes itself felt in 2, there is a third class of passages in which the "name" denotes vicarious representation, for example, such passages as Matt. 21. 9 and John 5. 43 and 10. 25. 4. Finally, the "name" stands for a class or category in which something belongs or under which it is to be brought; for example, Matt. 10. 41; 18. 20; Mark 9. 41. In this class of passages belongs the phrase *βαπτίζειν εἰς τὸ ὄνομα* with which *βαπτίζειν ἐν* and *ἐπὶ τῷ ὀνομα* are identical. With regard to this use of "baptizing in the name of" Jacob contends that it is a mechanical and meaningless imitation of the forms employed by the translators of the Septuagint, only with varied and in part changed meanings. The use as signifying vicarious representation, he thinks, is due to the influence of the Latin commercial and financial phraseology. The influence of the language of the Septuagint is not to be denied. Such influence was unavoidable unless an entirely new vocabulary had been invented for New Testament use. But it is strictly a prejudice which causes him to affirm a mechanical and meaningless imitation. But while there is reason to suspect that much of what Jacob says is the result of prejudice, or, to say the least, lack of sympathy, he comes to no conclusions which are more objectionable than many reached by Christian scholars who have lost their bearings. One might well exclaim, O Science, what crimes against common sense have been committed in thy name! And this is as true of theological as of any other, perhaps even more true.

RECENT THEOLOGICAL LITERATURE

Das nachapostolische Zeitalter (Geschichte der christlichen Gemeinden vom Beginn der Flavierdynastie bis zum Ende Hadrians dargestellt) (The Post-Apostolic Age. A History of the Christian Churches from the Beginning of the Flavian Dynasty to the End of Hadrian's Reign). By Rudolf Knopf. Tübingen, J. C. B. Mohr, 1905. The book has called forth high praise from German reviewers for its sound judgment and the evenness of the treatment in the different parts. The book begins with a presentation of the facts concerning Christianity among the Jewish people, and this is followed by a similar presentation of the church among the Gentiles, covering the sources, the spread, the state, society, and the Christians, the ecclesiastical constitution, the Christian assemblies, Gnosticism, and the theology and piety of the Christians. Knopf holds that in the long list of Jewish Christian bishops of Jerusalem practically all are names of relations of Jesus. Antioch took the place of Jerusalem as the mother church of eastern Christianity up to the beginning of the second century. Strangely enough the author does not raise the question in connection with the Neronian persecution as to who it was that called Nero's attention to the Christians. Perhaps he regards the notion that the Jews were the guilty ones as so well established as to need no further proof. In treating of the famous letter of Pliny he assumes that all Christians of Bithynia gave up their assem-

blies subsequent to the issuance of Trajan's edict, but that they gave up only those which conflicted with the edict, that is, those in which they held their common meals, but not those of a more religious character. It is uncertain whether all or only the apostates gave up these assemblies, but it seems quite sure that the reference is to such meetings only as rightly fell in the class condemned by Trajan's edict. This treatment of the ecclesiastical constitution is tolerably satisfactory. Three functions are to be distinguished here—the preaching of the Word, the administration of the gifts for the support of the poor, and the local government. The author holds that the presbyters and bishops, up to the time of the establishment of the monarchical episcopate, were identical. This is no doubt correct for the most part; but allowance has to be made for the fact that while the same person might be and probably was both presbyter and bishop the two functions were by no means identical. Had these designations been absolutely synonymous terms in their application to any one official it is impossible to see how the distinction of person should have come to be made by the use of the different terms. Knopf ranks the pastoral letters as witnesses for the period of which he writes, but holds that Timothy and Titus were bishops and that in these letters bishops and presbyters are still identical. The difficulty with this view is that the description of bishop corresponds much more nearly to that of deacons than it does to that of the presbyters. On the subject of the theology of the early church he holds the Epistle to the Hebrews as a polemic against the Jews, and that the stories connected with the conception and birth of Jesus arose in heathen Christian circles. This latter idea has been so often and so thoroughly refuted that it seems strange that Knopf should repeat it. In general the tendency of modern scholarship is to deny any large place to heathen influence in the composition of the gospels. It is difficult in such brief space to give even a list of the interesting and valuable matter contained in this book of nearly 500 pages. But it is a worthy successor of the many excellent works covering the apostolic age and will undoubtedly be regarded as a standard on the subject of which it treats.

Das Dogma von der Dreieinigkeit und Gottmenschheit in seiner geschichtlichen Entwicklung dargestellt (The Dogma of the Trinity and of the God-Man in Its Historical Development). By Gustav Krüger. Tübingen, J. C. B. Mahr, 1905. As a specimen of the reasoning of the book we reproduce here the section on the baptismal command in Matt. 28. 18. Krüger points out that up to the middle of the second century the entire literature of Christianity affords but two instances of the combination of Father, Son, and Holy Ghost, namely, this in Matthew, and one in the "Teaching of the Twelve Apostles," which was not independent, but influenced probably by this Matthew passage. Mark and Luke have no baptismal command whatever, and the spurious ending of Mark contains no reference to baptism, but only to preaching the gospel to every creature. And there is reason to believe that originally

the commandment in Matthew referred only to baptism in the name of Christ. This reading, which can be traced down as far as the fourth century, would correspond with the fact that in the apostolic age and beyond baptism was administered in the name of Christ. The Acts of the Apostles leaves no doubt on this point. Peter exhorted his hearers to repent and be baptized in the name of Jesus Christ that they might receive the Holy Ghost (Acts 2. 38). That the receiving of the Holy Ghost was not an invariable accompaniment of baptism in the name of Christ is evident from Acts 8. 16, where Peter and John are represented as praying for the converts of Samaria who had been baptized in the name of the Lord Jesus that they might receive the Holy Ghost; and they received the Holy Ghost after the apostles had laid their hands on them. Again in 10. 48 Peter exhorted the heathen to be baptized in the name of Christ. In Ephesus (Acts 19. 5) Paul baptized the disciples of John in the name of the Lord Jesus, while his language in 1 Cor. 1. 13 implies, and in Rom. 6. 3 declares, that the Christians were baptized only in the name of Jesus. The early Christian book, The Shepherd of Hermes, speaks repeatedly of baptism in the name of the Son of God, and a hundred years after the trinitarian formula was established in the church there was lively discussion as to whether baptism in the name of Jesus, which was still practiced by some, should be recognized as valid. When and under what circumstances the longer formula came into use we do not know; even as we do not know how Matthew's "Father, Son, and Holy Ghost" took the place of the formula "God, Jesus Christ, and Holy Spirit." It is entirely probable that a formula with three numbers arose in connection with the custom of trine immersion, which arose early on Roman-Greek soil. But this does not explain all formulas with three members, since we have several such formulas in early Christian literature out of all connection with baptism and at a time when baptism was in the one name. In 1 Cor. 12. 4, ff., we have one Spirit, one Lord, one God. In 2 Cor. 13. 13 we have Lord Jesus, God, Holy Spirit. In 2 Thess. 2. 13, f., we have God, Spirit, Lord Jesus Christ. In Eph. 4. 4, ff., we have one Spirit, one Lord, one God, and so on through many other passages in and later than the New Testament. Nowhere do we have Father, Son, Spirit. Are these triple formulas the result of the idea that the nature of God is essentially trinitarian? The passages in which the formulas occur give no hint that the three are one. On the contrary, each of the beings referred to appears so in its own unity that one could not possibly think of the three as one. We will not go far astray if we conclude that the necessities of liturgies led at last to the triple formula. Three is a much used, ancient number; but in no case does it designate a divine Trinity. And an examination of 1 Tim. 5. 21, Luke 9. 26, and Rev. 1. 4 will show that the formula does not always confine itself to what we are accustomed to consider divine persons. Probably no reader of these lines will need to be told that Jesus frequently so spoke as to imply three divine persons, and that monotheism assumes that the three must be one.

GLIMPSES OF REVIEWS AND MAGAZINES

THE editorship of the London Quarterly Review passes over from Professor W. T. Davison to Rev. John Telford, well known to our readers for some years as an occasional contributor to the Methodist Review. Last October's issue furnished an interesting list of articles on "Russia in Unrest," "The Fourth Gospel," "Christian Mysticism," "The Old Testament and Babylon," and "The Struggle of Christianity and Mithraism." As attractive as they are different from each other are the two papers on "Some Christian Aspects of Evolution" and "Sir M. E. Grant Duff's Reminiscences." Of the idea of evolution in nature Principal P. T. Forsyth says: "To suppose that this idea entered through Darwin, or even Lamarck, is a youthful mistake. Evolution was a philosophic idea long before it was scientific, and it was far more comprehensive. It did not even dawn with Hegel (who has room for Darwin's greatness in a side pocket). It plays a mystic part in the Neoplatonic system of Alexandrian times. It was an intuition of speculative genius (like so much in Lucretius, for instance), before it was a biological theme." It is recognized that the idea of evolution in nature exerts a great imaginative fascination. "No small source of its influence is outside of its scientific utility as an hypothesis. Its popular spell is largely æsthetic; and it is due to the imposing features read into it by the imagination, which quietly elevates it from a physical hypothesis to be a scheme of the world. It seems to bring life from the dead. It represents a kind of evangelical revival, if not indeed a reformation, in the scientific mind. It offers to the mind, in a world which had seemed to antiquity so finished and fixed, the spectacle of a universe in vital movement, a ζῶον, in movement, too, on a vast scale, and in an overwhelming *crescendo*. Creation seems at last to be on the march—nay, on the path of victory. It is as if we were lifted to a place where we could safely look down on the whole battlefield of existence and see in rapture the vast deployment of the fight. It replaces the old mechanical conception of the world by the more engaging idea of organic growth. At the same time, it spreads the realm of cause and law to cover the vast region of new knowledge laid open by the explorers in all kinds; so that our growing experience reveals still a universe ordered in all things and sure, controlled, not to say centralized, yet instinct with vitality and promise." Dr. Forsyth says that although its boasted altruism, of which Henry Drummond made so much, has a strange trick of suddenly doubling back into a hard egoism, to fight it or begrudge it is no duty of religion and no service to religion, so long as the theory of evolution is not elevated to be a new religion and a complete guide of life. But he points out that human progress does not look like a mere evolution. "The study of history shows that our evolution does not move forward in an unbroken progress like a mighty stream. What we have there is rather to be described as progress by crises, by catastrophes, or by cataracts. Beyond the steady conflict of

the struggle for existence the course of history gets into tangles and knots at particular periods. Seasons of calm and beauty discharge themselves in thunderstorms, which clear the moral air and open space for new energies and new periods. There are harvests which are the end of an age. Good and evil work together till their intrinsic antipathy refuses any longer to be compressed; then there is an explosion which changes the fact of things. There comes a day of the Lord, and a new world. The appearance of good often has its first effect in aggravating the energy of evil. The revelation of sanctity is at the same time a revelation of sin; and the growth of the one accentuates the antagonism of the other. The one forces the other to show itself plainly, to throw off its mask, and to put forth all its wicked resource. Grace enters to develop sin into transgression, to bring sin to the surface and make it overt. Then comes the encounter, and the prince of the world is judged. These Armageddons are repeated in history, issuing in waves, as it were, from the central and absolute crisis of the Cross. And what we look down on from God's right hand is a great wager and waver of battle, a winning campaign of many swaying battles, progress by judgment, a rising scale of crises, working out in historic detail to an actual kingdom of God, with its strategic center and eternal crisis in the death of Christ. The Scripture idea of history is not a stream of evolution but a series of judgments. It is an idea more revolutionary in its nature than evolutionary. It is a series of conversions rather than educations. The world is redeemed rather than perfected, and it is saved by 'shocks of doom.'" Warning is raised against some moral dangers that border and waylay evolutionary doctrine, the most obvious peril being the evasure of the absolute distinction between good and evil, and the destruction of the idea of sin by the denial of moral freedom. "The real danger, after all, is not the doctrine of evolution, but the doctrine of monism which underlies it for so many, with its wiping out of the essential difference between God and the world, right and wrong. Evil is then something which might possibly have God for its author. Christ is but a phase of life, a flash of history. We have only a less or more, or perhaps a thereabouts. We have only more or less bondage, but no real freedom. And no freedom means no responsibility and no guilt. Man has never fallen; he has only lagged. He has not sinned; he has only erred. He has not chosen the evil and refused the good; he has only been handicapped by the start given to the sensual and selfish impulses at the weak outset of his racial history. There is no need of repentance, and no question of forgiveness—unless it be our forgiveness of the Maker who overloaded the first raw stages of our career, and so stunted our growth and reduced our pace. The distinction between good and evil is easily lost if the mind is turned from what is above and concentrated on the things behind. If we are always looking to our issue from matter, we forget that the goal and distinction of man is the Spirit of God. We forget that the image of God lies nearer our true origin than any cell or simian. And not only so, but we come to regard sin, and especially refined sin, which loses its grossness without parting with its guilt, as no more than our incomplete stage; and so regarding it we become tolerant of it—tolerant, that is, of what is intrinsically bad,

devitalizing, and so at last fatal to that life of the soul which is the true progress of man." Dr. Forsyth closes his strong, discriminating, and well-poised article as follows: "I have admitted the large extent to which evolution must be recognized in the course of history, which has now been changed from a picture book to a great and ordered treatise. Human history becomes the evolution of purpose. And since Christ it appears as the evolution of the redeeming purpose of God. The revelation of this purpose was indeed the first influence that led to the construing of history as a vast historic evolution; and it remains the greatest of such influences. Christ, it was seen, could not be crucified again. When he entered history once for all it gave to all history the unity of his person and work. And a universal history presided over by one purpose must be an organic and an evolutionary history as soon as the catastrophic idea of the parousia in the New Testament had disappeared from practical expectation. All things were moving to the city of God shining upon the far horizon of expanding time. The antique idea vanished in which history was a series of cycles or periods repeating each other without a common aim or progress. All that had gone before had been working up to Christ, and all that followed was to work him out. And to-day this is the theme to which the historical process moves. No doctrine of evolution is sound history, or other than sectional, which does not leave place for the redeeming purpose of God by intervention and revolution, and take its own place under it. No evolutionary order must exclude that moral teleology whose key is not in nature or society but in the kingdom of God. Natural process does not carry with it its own explanation or reveal its own goal. And the crucial point of this issue, the focus of the problem, is the historical appearance of Christ which publicists persist in refusing to assess. It is true that he came in a fullness of time. He was long prepared for, long prophesied by men who did not know all they said. But Christ was not simply the product of the past; he was not merely the flowering of his race, the fruitage of the soul, the genius of goodness. The spiritual life he represents is not another faculty but another self. It is a new order of life, a new kind of reality, and a new test of it (indeed, the final test, as being eternity in action). It is not a new energy in man but man, the whole eternal man, as a new energy, with a new power to give scope and value to every partial and inferior energy which swells the forces of civilization. Not only was his character a divine act, but his gospel was still more so. God not only produced him, but acted finally through him. It is thus that he gives us the fixed point at which we can make stand against the torrent of civilization, and bring our hurried evolution to its moral senses. We get foothold in the eternal. For the spiritual life in Christ is not a mere feature or aspect of man taken by himself, but it is the whole man, as partaker and agent of a higher being than his own, and an eternal. Psychology will not explain Christ—as it cannot explain the inspiration of the prophets whose burden he was. He produced the prophets more than they produced him. They came because he had to come. And we could say this even if we denied that his heavenly personality had been the agent of their inspiration. Again, he himself grew. He grew even in the clearness of his grasp of the

work given him to do. It may be that the cross was not in his first purview. But when all such things have been admitted, he is not explained. He is not explained when we have made all due concessions to the historical treatment of his religious environment. The connection between him and his antecedents is not causal, but teleological. He was the inspiration of prophecy, as its end more even than as its immediate source. He was, as Hegel would say, the 'truth' of prophecy. He was not a product of the past so much as of the future. He was the reaction of all eternity upon time, an invasion of us by that Eternal of whom the future and the unseen is a part so much greater than all we see in the past. Always the best is yet to be; but also the best is the God who always is. Christ was the product of the final divine plan and the absolute divine purpose, the same yesterday, to-day, and forever. He was more of a miracle than a product, the intervention of the Great Final Cause more than the Great First Cause, a miracle of grace more than a miracle of power. He was not the expression of latent law, but the incarnation of unique Grace, utterly and forever miraculous, however we read his birth, and however we treat his wonderful works. And the like applies to the history of his church. Much has been done, and much is to do, in the application to the church's history of the evolutionary principle. Doctrine especially has been powerfully shown to be an evolution of the thought of faith, faith's progressive consciousness of itself. But let no such fascination blind us to the miraculous, the revolutionary nature of the faith itself thus evolved. That is the product of no psychical process. We believe in the Holy Ghost. We believe in the essentially miraculous nature of the spiritual life. With and beneath all the historic evolution of the church is the perpetual self-reformation of the gospel, the new creative action of the Spirit, his inspiring and guiding presence by the supernatural power of a real effectual communion with the miraculous Christ. It is the very nature of the church to be supernatural, as it was the nature of the church's indwelling Lord—supernatural in his soul and work, however we regard his actual entrance on the world. History, indeed, does not give destiny, but in Christ destiny is given in the midst of history, by the way of history, and under historic conditions. Revelation is an historic fact, but with a value much more than historic. It is the decisive, absolute incarnation in a soul of that eternity which each moment only represents—but does represent, if it is viewed scientifically, viewed in relation to the whole of reality."

——Eighteen pages of the same Review are filled by Mr. T. A. Seed with extracts from the fourteen volumes of Sir Grant Duff's Reminiscences, which are said to be the most variously delightsome of the *memorabilia* of the Victorian age. They contain the literary bric-a-brac of a lifetime—stories, witticisms, curious facts and incidents, riddles, malaprops, and many unconsidered trifles picked up on the way. With those of Pepys, and Evelyn, and Burton, and Boswell, they are "like a lucky-tub into which you never dip without bringing up a prize." The first bit brought up is this: "Colonel Saint Leger, who dined here to-day, told me that his mother-in-law once bought a most charming lap dog on the Pont Neuf. When she took it home the little creature, to her extreme horror, proceeded to run

up the curtains. It was a large rat carefully dressed up. I had heard a similar story of a lady in Dresden, but was glad to hear that this case had actually occurred within the narrator's knowledge. So I was the other day to find that the famous story of the New Zealand chief, who, being informed that he could not be received as a Christian while he had two wives, got out of the difficulty by eating one of them, was no fiction. Bishop Selwyn told Sir George Bowen that it was he to whom the promising convert applied, stating what he had done." For some years Sir Grant Duff held a governorship in India. One day he found on his table a petition from some market people who were dissatisfied over some small matter. The petition was addressed to "The Almighty God, Care of the Right Honorable Mountstuart E. Grant Duff, Governor of Madras." A Hindu baker in Poona, favored with the governor's patronage, put over his shop door this inscription: "Best English Loafer to His Excellency." In a written examination one Hindu student in answer to the question, Who was Cardinal Wolsey? wrote that he was "Bishop of York, but died of disentry in a church on his way to be blockheaded"; while another answered that "He was said to be the spiritual guide of the Methodists." Once, in an Oxford examination, a young man being asked, What is a final cause? replied, "It is the last straw that breaks the camel's back." Another student, to the question, Can you tell anything about Alexander the Great? said, "Yes, he was educated at Aristotle." A Hindu being asked how far it was to a certain place, answered, "Thirty miles as the cock crows." A stormy meeting in the West Indies was described by a newspaper as having been adjourned *sine deo*. An Englishman, who had not been overfond of his wife, put on her tombstone, "Tears cannot restore her; therefore I weep." A clergyman chided his congregation for their coldness but admitted that there was just a spark of spiritual life among them, and then exclaimed, "O Lord, water that spark!" An orator in a Balliol College Debating Club denounced those pessimistic persons who think of man as "a vain shadow which to-day is and to-morrow is cast into the oven." An Irish speaker alluded to "those currents of opinion which grease the wheels of time." A furious German socialist exclaimed, "The chariots of revolution roll on, gnashing their teeth as they go." A bishop said in a sermon, "Many people have one eye on heaven, while with the other they are listening to the gossip of earth." A friend of Professor Jowett had a dog whose favorite amusement was chasing his own tail, which he would do for ten minutes together. One day when the dog was going through this performance Jowett said to his friend, "What is your dog about?" "Studying metaphysics," was the reply. Dr. Thompson, Master of Trinity College, said with facetious severity of a young clergyman: "All the time that he can spare from the adornment of his person he devotes to the systematic neglect of his duties." A Miss Stephens, speaking in a letter of a high-minded friend, wrote, "He may be narrow, but he always reminds me of the monk who, when somebody called him narrow, said, 'Yes, I have but one window; still, that one looks toward heaven.'" A good lady in Gloucestershire used to read the Bible to a poor old woman whom she visited and looked after. One day she chanced on the passage which speaks

of Solomon's seven hundred wives. The old woman was startled by it, and said, wonderingly, "Had Solomon really so many as that?" "O, yes, Mary; the Bible says so." "Lor', mum," rejoined the other, "what privileges them early Christians had!" Lyon Playfair was one of a party one day at High Elme. Apropos of the Algerian conjurers, who apply hot metal to their bodies without suffering, he explained that, if only the metal is sufficiently hot, this can be done with perfect security; and told a story of how, when the Prince of Wales was studying under him in Edinburgh, he had, after taking the precaution to make him wash his hands in ammonia to get rid of any grease that might be on them, said, "Now, sir, if you have faith in science, you will plunge your right hand into that cauldron of boiling lead and ladle it out into the cold water which is standing by." "Are you serious?" asked the pupil. "Perfectly," was the reply. "If you tell me to do it, I will," said the prince. "I do tell you," rejoined Playfair, and the prince immediately ladled out the burning liquid with perfect impunity. The Christian obeys God as the prince obeyed his tutor, in perfect trust does as the Lord bids and finds his faith justified by the event. One day when Gladstone and Lord Houghton met the prime minister said, "I haven't seen you for an age. I lead the life of a dog." "Yes," replied Lord Houghton, "the life of a Saint Bernard, a saviour of men." The gleaner of these extracts from Sir Mountstuart's Reminiscences in answer to any possible cavils at their triviality quotes the words of Dr. Johnson, who, when Boswell expressed a fear that he had put too many little things into his Journal, replied: "Sir, there is nothing too little for so little a creature as man. It is by the study of little things that we attain the great art of having as little misery and as much happiness as possible." From these glimpses into the London Quarterly Review it will be seen how this fine magazine of British Methodism diversifies its pages with things light and things weighty, things grave and things gay, after the mixing manner of nature and of life.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

Religious Certainties. By Bishop Cyrus D. Foss, D.D., LL.D. 12mo, pp. 212. Cincinnati: Jennings & Graham. New York: Eaton & Mains. Price, cloth, 50 cents net.

To notice in these pages the twenty-four volumes of sermons which make the series entitled The Methodist Pulpit, issued by our Publishing House, is manifestly impossible. To select any one or more volumes from the twenty-four is also palpably difficult. Our selection of this volume by one of the honored bishops of our church, will, we think, commend itself to the approval of all as being, for various reasons, eminently fit and proper. It is justifiable on their merits, for these sermons, extemporaneously preached on special occasions and stenographically reported, are really great sermons, worthy to be preserved in the libraries of Methodism to the end of time. There are only seven of them. Bishop Foster used to say that he really had only seven sermons, and explained that in his mind the whole vast circle of religious thought was divided into seven sections, seven general themes; and under each of those general heads his studies had accumulated and arranged a mass of matter in sermonic form enough to occupy from one to five hours in delivery. The actual discourse he fitted in length to the needs of the occasion. It seems not too much to say that a careful reader, taking full account of the wide inclusiveness of the seven sermons in this volume, might feel, when he finished them, that they cover, by definite statement or by obvious oversweep and implication, about the whole circle of religious truth that centers at Calvary and that is visible to a clear, keen, disciplined, reasonable, and enlightened mind taking its stand by the cross of the Redeemer. And their wide, well-informed outlook upon contemporary thought, both Christian and anti-Christian, is such as an alert, strong man who has been college president and bishop might be expected to have. The first sermon, the one which gives its title to the volume, sets forth convincingly four great religious certainties—God, Christ, Salvation, Immortality—making them appear solid and immovable as granite mountains. The second proclaims "The Faith Delivered Once for All." The third asks men "What Think Ye of Christ?" The fourth discusses the present duty of Methodism. The fifth subject is "All Things Freely Given." The sixth is "Mundane *versus* Cosmic Culture." The seventh emphasizes the importance of "The Moral Element in Education." In them all one is struck by several things. One is that a very positive and very vivid experience lies back of, and speaks through, them. Another is the large amount of material for popular use in Christian apologetics and polemics, all of it put in sharp, clear-cut form. Another is the firmness and lucidity of statement. What passages to quote in illustration of those qualities is now the question. In the first sermon is this: "In the fourth century Julian the Apostate made the

last great and persistent effort to replace Christianity by the old classic polytheism. He was one of the astutest statesmen and one of the mightiest warriors of the later empire. One of his orators, Libanius by name, said one day to a humble and despised Christian, 'What is the Galilean carpenter doing now?' And this humble and despised Christian had the wit and grace to answer, 'The Galilean carpenter is building a coffin.' It was only a few months before the coffin was done, and in it was laid the form of Julian the Apostate, and with it the last effort to revive the old polytheism. Such carpentry has been going on ever since. It is about a century and a half since Voltaire, intoxicated with the incense of the French nation, said, 'The Almighty will see fine sport in France within twenty years,' and he said also, 'Before the end of the eighteenth century Christianity will be a thing of the past.' Well, the Galilean carpenter was then building another coffin, and soon it was done; and in it was laid the form of the silly Voltaire, and beside him the corpse of the old French monarchy. The house in which he uttered his foolish prediction has long been a depository of the British and Foreign Bible Society; and Christianity did, indeed, become more grandly than ever a thing of the past, but its real empire is in the future. It is within the easy recollection of many of us in middle life that the most contemptible of recent monarchs, the Nebuchadnezzar of modern nations, Napoleon the Little, rose up in the pride of his power and said: 'Is not this great Paris, which the first Napoleon built of brick and which I have turned to marble? Is not this great France, which exists for the glory of the Napoleonic dynasty? I will water my horses in the German Rhine, and the hoofs of my cavalry shall clatter through the streets of Berlin.' And the Pope patted him on the back and said, 'Well purposed, good and loyal son of the church; go and do this, and the blessing of God and of the Pope shall be on thee.' Six weeks, Sedan. Another coffin was done, built by the Galilean carpenter, and in it was laid the contemptible form of the modern Nebuchadnezzar, and beside him the temporal power of the Pope never to rise again. 'The Galilean carpenter' has the habit of building coffins for his enemies and weaving crowns of immortal amaranth for his friends." In the same sermon is this sample of effectiveness by means of realistic description and lifelike dialoguing: "Two years ago I was in that dark, deep-underground dungeon in the Mamertine prison, one of the well-authenticated places near the Capitol, in Rome, where Paul actually spent a large part of the last two years of his life, with a chain around his leg fastened to a soldier, or to a stone pillar. We have one of his last letters preserved to us. I look into that prison. I see the old man, grave, dignified, serene, writing his last letter. His face glows with rapture, and his pen almost catches fire in the speed of its flight. 'Paul, may I see what you are writing?' 'Yes.' His last words. Listen. '*I am now ready to be offered, and the time of my departure is at hand.*' 'I think you are right. It is to-day, or to-morrow, Paul.' '*I have fought a good fight.*' 'Yes, you have.' '*I have finished my course.*' 'Well, yes, you have, and you know it.' '*I have kept the faith.*' How glad I am he *kept the faith!* What another sort of a world this

would have been if that one man had let the faith go! It would not have gone out of the world, for it had many other witnesses even then. But I am so glad that this man kept the faith. '*I have kept the faith; henceforth*—' 'Well, now, what is it, Paul? What is the outlook?' '*Henceforth a crown of righteousness, not of mercy; God gives it to me of right; he is faithful and just to forgive me my sins, and to cleanse me from all unrighteousness, which the Lord, the righteous Judge, shall give me at that day*—' 'O, Paul, do you see but one crown? Have I any chance?' '*Wait till I finish my sentence. And not to me only, but unto all them also that love his appearing.*' He saw that day a crown apiece for us all. 'And is that your outlook?' 'Yes.' 'Now, Paul, don't you see anything else? (for I see a Roman soldier whetting his sword just outside the city gate.) And don't you hear anything? (for I hear the crunching of the bones of Christians by lions just out there.) Listen.' 'Well, since you speak of it, I do see a light gleaming out through the gates of pearl and over the walls of jasper; and, since you speak of it, I do hear the voice of harpers harping with their harps to welcome me home; but the great thing is the crown of righteousness.'" The sermon on "What Think Ye of Christ?" lays out a scheme of evidence in answer to the two simple questions, Was there once on earth such a person as Jesus Christ? and, What sort of person was he? For answer to these questions appeal is made to profane history, to the epistles of Paul, to the four great biographies written by the four evangelists, and to Christianity itself. As to the question, Was there such a person as Jesus Christ? the answer from profane or secular history is briefly given thus: "I shall bring forth but a single passage—a specimen of all, and perhaps the most striking that profane history furnishes—the celebrated passage of Tacitus concerning the burning of Rome, and the charging of it by Nero on the Christians; the passage concerning which Gibbon says, 'The most skeptical criticism is obliged to assert the authenticity of this celebrated passage of Tacitus.' And where, on such a point, Gibbon affirms, we need not stop to question. Of course, you understand that the opinions stated in this passage are those of a Roman and a heathen; but that will not prevent you from giving due weight to the facts recorded by this veracious historian. You know that Nero burned the city of Rome, and charged it on the Christians. This is what Tacitus says about it: '*Nero judicially accused of the offense, and punished with the most exceeding torments, a set of men . . . called Christians. The author of that sect was Christ, who in the reign of Tiberius suffered death by the sentence of the procurator, Pontius Pilate. The vile superstition, repressed for a time, again broke out, not only in Judea, but in Rome also. . . . At first only those were apprehended who confessed themselves of that sect; afterward a vast multitude discovered by them, all of whom were condemned. . . . Their executions were so contrived as to expose them to derision and contempt. Some were covered with the skins of wild beasts, that they might be torn to pieces. Some were crucified. While others, having been daubed over with combustible material, were set up as lights in the nighttime, and thus burned to death. To these spectacles Nero gave his*

own guidance, and exhibited the diversions of the circus, sometimes standing in the crowd in the habit of a charioteer, and at other times driving the chariot himself. Until at length these men, . . . began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man.' Now, my question at this moment is simply this: Was there such a person on earth as Jesus Christ? If not, how did this veracious historian come to write these things within thirty-five years of the alleged crucifixion of the Saviour—close by—not so far away as we are now from the death of Lincoln? The question carries its own answer to every mind. Those words could not have been written if there had not been such a person, with a history well understood throughout the Roman empire." The sermon on "Our Crisis" is a timely, admonitory, and stirring message to Methodism to-day. Dr. Park, of Andover Seminary, said years ago, "The Methodist Church has greater responsibility than any other religious body in this country for the maintenance of sound religious faith." This is true partly because of Methodism's numerical size. Six millions of Methodist communicants in America! What has not our Lord and Saviour a right to expect of such a host? The responsibility is tremendous because the ability is so great. In 1905 our Methodist Episcopal Church increased its membership by about eighty thousand; of this over twenty thousand in the foreign mission field, and nearly sixty thousand in the home churches. For those who are in the habit of thinking that the former times were better than these, and that the good great men all lived in the past and left no worthy successors, there is a needed lesson in the story Bishop Foss tells about the old lady who sat on the front seat at the funeral of Jabez Bunting. When Dr. Dixon, with the too customary extravagance of lamentation on such occasions, mournfully exclaimed, "Alas, alas, there are no more such men left," the old lady looked up with a smile and said cheerfully, "Thank God, that's a lie." We would like to put this book into the hands of every student, and into every home in the land. It would work powerfully to make a Christian America and a nobler race of men every way.

The Criticism of the Fourth Gospel. By WILLIAM SANDAY, D.D., LL.D., Litt.D., Lady Margaret Professor in Oxford University. 8vo, pp. xiv, 268. New York: Charles Scribner's Sons, 1905. Price, cloth, $1.75.

Professor Sanday is probably since Bishop Westcott's death the leading English authority on the Gospel of John. His first book in this field, The Authorship and Historical Character of the Fourth Gospel (London, 1872), was at once recognized as epoch-making, and for years became the rallying point and refuge of conservative New Testament scholars. Since his former work went out of print a few years ago Dr. Sanday has frequently been asked to reissue it, but has modestly insisted that its work was accomplished or that other and later books were superior to it. At length, however, he has done a much better thing in writing an entirely new book, having in view the latest phases of the destructive criticism and meeting them in an equally satisfactory way. It was, therefore, with

peculiar pleasure that his American friends greeted Professor Sanday at the chapel of Union Seminary, in the city of New York, last fall, when he delivered these lectures for the first time with his accustomed rare spirit of simplicity, fairness, and high learning. Beginning with a survey of the present situation, Dr. Sanday takes up in turn the several schools or groups of critics, advances to a discussion of the chief points involved, culminating in a review and restatement of both the internal and external evidence for the Johannine authorship of the gospel, acknowledging frankly the unsolved because unsolvable problems subordinate to the main question, and concludes with an epilogue on the principles of criticism, which again for our day clears the atmosphere and confidently claims the field for the traditional position. To the ordinary reader no portion of this noteworthy book can exceed in interest Dr. Sanday's discriminating survey of the literature of the subject. Theodore Zahn he considers "the most learned" of all the workers in the field of early Christian literature. Bernard Weiss is somewhat easier in style and more in touch with other opinion on the right hand and on the left, and so "on the whole more helpful." Beyschlag has more still of "historical dare and flow, but one feels that in his hands problems are apt to become less difficult than they really are," and "it may be doubted whether he really sounds the depths of the (fourth) gospel." In this respect Luthardt and Godet, both recently deceased, are more satisfactory. Of American scholars Ezra Abbot, whose work he takes as "specially typical of the American mind at its best," and Dr. Fisher, of Yale, whose "Ground of Theistic Belief is most excellent for further study," are highly commended. Bishop Westcott's Commentary on John is esteemed "the best that we have on the Fourth Gospel, and, together with the article on Origen, the best and most characteristic work that its author has bequeathed to the world." These are classed as forming the conservative group of critics, and with them Sanday takes his stand without hesitation. Next comes the mediating group, comprising those who fail to identify the disciple whom Jesus loved with John the son of Zebedee, or who hold that the gospel was written by John the Presbyter, possibly a disciple of the apostle John. Here belong Delff, Bousset, Harnack, Schürer, Moffatt, and McGiffert. "Harnack, whose influence is greatest, has not been quite consistent in the view that he has taken; . . . he has blown both hot and cold," while in McGiffert "there seem also to be two strains which are not as yet fully harmonized." Wendt, Briggs, and Bacon are types of the partition theorists—whose attempts are, in Dr. Sanday's opinion, foredoomed to failure. The contentions of these three "lack sufficient proof," and are laid "in the wrong direction," or are as bricks made with a "minimum of straw, or even with no straw at all," respectively. The school of uncompromising rejection includes both Heinrich and Oskar Holzmann, Jülicher, Schmiedel, and several French critics. As a class they are thoroughgoing allegorists, and all start with "a reduced conception of Christianity" and bringing their verdict as they do the Fourth Gospel, beforehand. Finally we come to the recent reaction, in the splendid work of James Drummond in his Character and Authorship of the Fourth Gospel,

and V. H. Stanton in his The Gospels as Historical Documents. Despite our author's deserved high tribute to these writings we cannot but rejoice that he was already well advanced in his own work before these appeared. The trio form a battery of exceptional range and power, and they mightily reinforce the traditional view as to the authorship of the Fourth Gospel, together with all which that position legitimately implies.

The Prophetic Element in the Old Testament. An Aid to Historical Study. For Use in Advanced Bible Classes. By WILLIAM RAINEY HARPER, Professor of Semitic Languages and Literatures in the University of Chicago. [Constructive Bible Studies, College Series.] 8vo, pp. 142. Chicago: University of Chicago Press. Price, cloth, $1.

This book is unhappily but a fragment of a larger plan, as will be seen in the following list of the titles of the various chapters: I. Content and Classification of the Prophetic Element. II. Definition and Principles of the Prophetic Element. These two chapters comprise Part I, which is entitled, "General Scope of the Prophetic Element in the Old Testament." This is followed by Part II, "The History of Prophecy through Hosea," which is subdivided into chapters as follows: III. Prophecy and Prophetism during the Period of the Patriarchs and Judges. IV. Prophecy and Prophetism during the Davidic Period. V. The Background of Prophecy and Prophetism in the Northern Kingdom. VI. The Product of Prophecy and Prophetism from 933 to 800 B. C. VII. The Prophetic Message of the Early Histories. VIII. The Prophetic Message of Amos. IX. The Prophetic Message of Hosea. Following these chapters are these appendices: A. A Table of Important Dates. B. A Chronological Table of the Religious Life of Israel. C. The Prophetic Vocabulary. D. The Analysis of the Hexateuch. It appears at once that the book gives a general introduction to Prophecy, and then an analysis of the prophetic literature through Hosea. There it abruptly breaks off, making no provision for a study of Isaiah and Micah, of Jeremiah and Ezekiel and the rest. Harper's book on The Priestly Elements in the Old Testament, reviewed recently in these columns, has the great advantage over this that it is a complete whole. On the other hand, this is an easier and more interesting book for ordinary students to manage. It is quite plain that Harper has seriously meant to carry out the statement made in the preface that "No conscious effort has been put forth to control the exact development of his [the student's] thought." Nevertheless the book does, in a measure, by its very arrangement, condition the student's thinking. The whole temper of it is on the side of the modern critical view. But though this is true the book is nevertheless squarely based upon a supernatural and not upon a rationalistic view of Israel's Prophetism. Here, for example, is a paragraph which positively proves this to be true: "Old Testament prophecy is both history and literature; the former, if viewed as a movement; the latter, if viewed as the product of that movement. The prophets made history as well as literature. As agents of the higher power which they firmly believed had especially called them to its service, they entered heartily into everything that constituted national life. At times they were actually in full control of the nation's development and

for a period they almost exclusively constituted the literary class. Whatever is said of Israel's history may be said of Israel's prophetism; whatever is said of Israel's literature may be said of Israel's prophecy. It was a movement, in some respects the most eventful in the history of human thought, exhibiting more definitely than any other, perhaps, the direct influence of the Holy Spirit" (p. 21). That last sentence is particularly weighty in estimating the tendency of the book. A book which expressly finds the work of the Holy Spirit in the words of the prophets cannot be fundamentally dangerous, however much it may differ with traditional dates or authorship. But besides this fundamental point there are other points well guarded, which in this age much need a defense, as, for example: "Prediction occupies a large and important place in prophecy" (p. 18). Of course, we do not mean to say that the book has not many places in which there is not only a breach with traditionalism, but also a very clear break with much of current theological thought which has been commonly held to have freed itself from traditional bonds. But the great and useful thing is that, all the way through, Harper has tried to get the student to study the Bible itself, and not merely study about it. The bibliographical lists are extensive, and they are also carefully chosen. Here, then, is a book, not indeed suited to Sunday schools, as it seems to us, but admirably adapted for serious study in college and seminary. We shall earnestly hope for its completion, and extension over all the prophetic literature. For, even though we may not agree in all particulars with its conclusions, there can be no doubt that its study will make for a definite knowledge of this large and important part of God's Word. From that only good results can flow in the long run.

The Messianic Hope in the New Testament. By SHAILER MATTHEWS, Professor in the University of Chicago. Crown 8vo, pp. xx, 338. Chicago: The University Press. Price, cloth, $2.50.

For the Messianic hope, or the concept of Messiah, Professor Matthews uses by preference the clumsy term Messianism and discusses it in four parts: 1. The Messianism of Judaism; 2. The Messianism of Jesus; 3. The Messianism of the Apostles; and, 4. Christian Messianism and the Christian Religion. The historical basis of the Messianic concept was the golden age of the Hebrew kingdom under David and Solomon, directly reflected in the second psalm. The Babylonian exile greatly modified and purified it, as Ezekiel most fully shows. Under the Maccabees it took a revolutionary form, the literary reflection of which must be sought in the Old Testament Apocrypha. The final national phases flared out in the war of the zealots, 66-70 A. D. With the destruction of the temple Messianism as a purely revolutionary program became modified by apocalyptic elements and took on a transcendental character, reflected by the literature of pharisaism. The Messianic self-consciousness of Jesus, a phrase which our author well considers an unhappy one, came to recognition at the time of his baptism, and from that time was full fledged and never dormant. It reached its full and positive declaration at Cæsarea Philippi, and it is significant that from that time its

eschatological features are increasingly dwelt upon. This finally led to complete rupture with the Pharisees, Sadducees, and Herodians, which ended in his crucifixion. "It is a serious mistake to think of Jesus as being a passive martyr; on the contrary, it was he who was the aggressor and it is in his positive rejection of certain elements of pharisaism that we have an expression of these general principles which led him to modify the Messianic conception he had inherited." The center of Christ's teaching was more than the kingdom of God, with its ethic and political connotations; it was eternal life. "Life in the enjoyment of eternity! that is the supreme good." The strictly Messianic teaching of Jesus was born of Judaism and it "will be dynamic only as one assents to Judaistic preconceptions. The life will ever be the light of man." Although the Messianic hope as held and proclaimed by all the primitive and later Christian teachers is taken up in chronological order, by far the most valuable chapters in this portion of the book are those which treat of the Messianic concept and doctrine of Paul. It is from this standpoint that Paulinism as a system should be approached. It is true, as the earlier theologians taught, that the apostle believed faith in Jesus as Christ to be the condition of moral advance, and he certainly believed, as the later interpreters represent, in the union of the believer with Christ, but neither of these two conceptions forms the real center of his thought. "Both by his experience and his antecedents Paul could hardly have made anything but eschatological Messianism the coördinating scheme of a system that centered about a belief that Jesus was the Christ." Professor Matthews maintains that the Thessalonian letters do not represent a passing or a local phase of the apostle's thought, but that eschatology always conditioned it. We cannot in justice follow longer the author's lead, but we heartily thank him for bringing forward and emphasizing a view so historically tenable and trustworthy, and we heartily commend his able discussion to the thoughts of biblical students.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

Sir Thomas Browne. By EDMUND GOSSE. 12mo, pp. 214. New York: The Macmillan Company. Price, cloth, 75 cents.

This, the twenty-second volume in the series on English Men of Letters, edited by John Morley, is written in a style perfectly adapted to its subject by the felicitous pen of Mr. Gosse. A most notable and gifted character was the famous Norwich physician, who left behind him writings of no little splendor. The man and his works have fine presentation in this little monograph. The nature of his bringing up may be inferred from the family report that, in his childhood, "his father used to open his breast when he was asleep and kiss it, in prayers over him that the Holy Ghost would take possession there." His reasonable, ample, amiable, and liberal nature is expressed in his own words: "I have no antipathies. I wonder not at the French for their dishes of frogs, snails, and toadstools, nor at the Jews for eating locusts and grasshoppers; but

when among them make these my common viands, and find them to agree with my stomach as well as with theirs. I could digest a salad gathered in a graveyard as well as one from a garden. I cannot start at the presence of a serpent or scorpion. At sight of toads or vipers I feel no impulse to take up a stone to destroy them. National repugnances do not touch me, nor do I behold with prejudice the French, Italian, Spaniard, or Dutch; but where I find their actions worthy I honor, love, and embrace them as I would my countrymen. I seem to be formed and constellated unto all climates. All places and airs make unto me one country. I am in England everywhere and under any meridian. I have been shipwrecked, yet am not an enemy to seas and winds. I can study, play, or sleep in a tempest. In brief, I am averse to nothing. I hate, abhor, detest nothing but the devil." Although a Protestant and a Puritan he confesses, "I could never hear the Ave-Maria bell without a feeling of elevation." He kept an independent mind, free from that slavish subjection to tradition and to dead-and-gone authorities which is the ban and bar of progress. He was provoked at a doctor of physics in Italy who said he "could not perfectly believe the immortality of the soul, because Galen had seemed to doubt thereof"; and at a divine who was so graveled with three lines of Seneca that all Browne's reasonings could not expel the poisonous error from him. Browne's most important work, entitled Religio Medici, had to his contemporaries a dangerous savor of skepticism, but is to us a work of practical piety. It is a defense of the attitude of a mind that is scientific and yet reverent. It shows how religion looks, in the presence of a scientific education, to a man habituated to the experimental method of investigation. We see that as far back as 1636 there was need for some adjusting to be done between religious conceptions and scientific discoveries and methods. Doubtless the readjusting of old ideas to new light and fresh facts must always be going on. How vain the fight of those who resist the rearrangement of ideas or new puttings of truth—who fear and hate the new thought or persecute the thinker of new thoughts, the bringer of new learning! Sir Thomas Browne was one of the great old writers whom Louis Stevenson studied to imitate, playing, as he says, the "sedulous ape" to them. Browne had a passion for remote, odd, and splendid words, and some of his writings roll a large and swelling music in a diapason of vocal harmonies. Especially is this true of his imaginative treatise on Urn-Burial and his botanical study of plants, entitled The Garden of Cyrus. In the former of these, Mr. Gosse says, "The jeweled, slow-moving sentences proceed with extraordinary gorgeousness and pomp, heavy and almost bowed down under their trappings of ornament;" and again he says, "In the highly inflammable state of Browne's imagination the least suggestion, a phrase or epithet, is sufficient to start him off, and he blazes in a spurt of odorous language like a pine knot touched by a lighted match." Sir Thomas's excess is in dressing the commonplace in coronation robes of fine language. "He pillages antiquity, particularly the ornate Latin of the Renaissance, to adorn his work, and he likes to hear great classic names, sonorous and obscure, reverberating down the hollow places of his prose.

As an architect of phrases he builds up cloud-castles of verbal development, piles story upon story and a turret on the last story and a pinnacle on the turret. The showy fabric, standing high in air, is sometimes too fantastic to be habitable by reason and sound sense." Mr. Saintsbury speaks of the "marquetry" of Browne's style, which is "veneered with the tortoise shell of his learning, the stained ivory of his meditations on life, and is carved with the daintiest care. He is not one who sweeps over large spaces. For that a great liquidity of mind is required; the imagination must wash across wide areas of thought." This Norwich physician's delight in all that is beautiful and harmonious to the eye or the ear or the mind is told by himself: "I can look a whole day with delight upon a handsome picture, though it be but of a horse. It is my temper, and I like it the better, to affect all harmony; and sure there is music even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument. For there is a music wherever there is a harmony, order, or proportion; and thus far we may maintain the music of the spheres; for those well-ordered motions, and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony. Whosoever is harmonically composed delights in harmony; which makes me much distrust the symmetry of those heads which declaim against all church music. For myself, not only from my obedience, but my particular genius, I do embrace it: for even that vulgar and tavern music, which makes one man merry, another mad, strikes in me a deep fit of devotion and a profound contemplation of the First Composer. There is something in it of divinity more than the ear discovers. It is an hieroglyphical and shadowed lesson of the whole world, and creatures of God. Such a melody to the ear, as the whole world, well understood, would afford understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God." He was an eager student of astronomy, zoölogy, botany, and a discoverer of the wondrous orderliness prevailing among stars above and plants beneath. Here is one burst of melodious fancy, trembling on the borders of astrology but refreshing to the ear: "Could we satisfy ourselves in the position of the lights above, or discover the wisdom of that order so invariably maintained in the fixed stars of heaven; could we have any light why the stellary part of the first mass separated into this order, that the girdle of Orion should ever maintain its line, and the two stars in Charles's wain never leave pointing at the polar star; we might abate the Pythagorical music of the spheres, the sevenfold pipe of Pan, and the strange cryptography of Gaffarel in his starry book of heaven." His Garden of Cyrus is a sort of botanical study of plants, though far from being merely scientific. To this flowery treatise he puts the finishing touches in the middle of a March night in the middle of the seventeenth century. And desiring to remark that the hour is late and it is time for him to close his senses up and go to sleep, he says it in this elaborately magniloquent style: "The quincunx of Heaven runs low, and 'tis time to close the five ports of knowledge. We are unwilling to spin out our awaking thoughts into the phantasms of sleep, which often continueth

precogitations, making cables of cobwebs and wildernesses of handsome groves. Besides Hippocrates hath spoke so little, and the oneirocritical masters have left such frigid interpretations from plants, that there is little encouragement to dream of paradise itself. Nor will the sweetest delight of gardens afford much comfort in sleep, wherein the dullness of that sense shakes hands with delectable odors, and, though in the bed of Cleopatra, can hardly with any delight raise up the ghost of a rose. Night, which pagan theology could make the daughter of Chaos, affords no advantage to the description of order; although no lower than that mass can we derive its genealogy. All things began in order, so shall they end, and so shall they begin again; according to the ordainer of order and mystical mathematics of the city of heaven. Though Somnus in Homer be sent to rouse up Agamemnon, I find no such effects in these drowsy approaches of sleep. To keep our eyes open longer were but to act our antipodes. The huntsmen are up in America, and they are already past their first sleep in Persia. But who can be drowsy at that hour which freed us from everlasting sleep? Or have slumbering thoughts at that time when sleep itself must end, and, as some conjecture, all shall awake again?" Edmund Gosse thinks this as radiant a purple passage as was ever woven upon the richest of Tyrian looms. To his son, sojourning in France, Sir Thomas sends this advice, "Hold firm to the Protestant religion and be diligent in going to church." Most of Dr. Browne's contemporaries describe death in a somewhat hysterical manner, but this physician after lifelong contact with the sick and the dying speaks of "the beautiful approaches of soft death." Touching on burial and immortality he wrote: "To live hereafter is to be again ourselves, which being not only a hope but an evidence in noble believers, it is all one to us whether our bodies lie in Saint Innocents' churchyard or in the sands of Egypt. Ready to be anything, in the ecstasy of being forever, and as content with six foot of earth as with the mausoleum of Adrian." He died at the age of seventy-seven, and when his tomb was opened, years after burial, his well-proportioned figure still preserved its form, and his abundant warm-colored hair still kept its auburn tint. We are told that he was never seen to be transported with mirth or dejected with sadness—always cheerful, but rarely merry. Occasionally he would provoke a smile by his wit, but as a rule if he accidentally broke into a jest he would blush at his own levity. It was he who said, "Man is a noble animal, splendid in ashes, pompous in the grave, celebrating nativities and deaths with equal luster." For more than two centuries he has influenced the style of many writers and speakers. His books are found in many of the cultivated homes of our Southern states, and not a little of the stately and splendid eloquence of that region has been inspired by studying Sir Thomas Browne. Last October the three-hundredth anniversary of his birth was elaborately celebrated in London, and a bronze bust of the wise old philosopher, physician, and poet was unveiled at Norwich, where he practiced and wrote for forty years.

The Jordan Valley and Petra. By WILLIAM LIBBEY, Sc.D., Professor of Physical Geography in Princeton University, and FRANKLIN E. HOSKINS, D.D., Syria Mission, Beirut, Syria. With 159 illustrations. Two volumes, 8vo, pp. xv, 353 and viii, 380. New York: G. P. Putnam's Sons. Price, cloth, $6.

Here is a book of travels, quite after our unsophisticate manners. It tells the little things in a plain, straightforward way. The book of travels *a la mode* does not dream of such indiscretions as are herein contained. You never read any more the exact date when a man left this place for that and the time occupied in his going; yet that is the very thing that may be most valuable to the next wanderer over his track. Give us the dates and the list of what you had to eat, and we shall get on bravely without your descriptions of sunsets. As we said before, it is all here, all the days, all the dates, the number of hours in the saddle, day after day, the names of all the servants, especially of the cook, and an honest list of the camp food. Let us set down a specimen of the sort of thing we mean. Here on page 8, in volume one, is an account of how the arrangements were made with the dragoman. Read it, dear reader; it is more interesting and important than our review of the book: "Our arrangements with Milhem included our daily fare, and at this point we turned him over to Mrs. Hoskins, who gave him more minute directions, as to what kinds of food we needed and the way in which it was to be served. He was told many things he was to do, and many things he was not to do. 'No cold boiled eggs for luncheon, no chickens except in cases of dire necessity, no indigestible pastries for show and remorse, a minimum of sardines, and other unsavory stuff sold in tins, but plenty of good plain, substantial food.' Certainly Milhem did profit by these timely suggestions, and carried them out faithfully, to our great comfort and safety. In addition to the apparently interminable supply of candles and salt and sugar and rice, he carried flour and potatoes in plenty. We added soda-water and Boston brown bread. Mrs. Hoskins stipulated for two things which added greatly to our comfort; one was an alcohol lamp, which fitted nicely into a tin cover about as large as a tomato can. With the aid of this, we ate warm luncheons every day in the wilderness. What this meant in February and March, and especially on damp and rainy days, can be best understood by those who have lived on 'the cold hard-boiled egg diet.' Kasin, our table boy, easily carried this outfit in his saddle bags, and it never took long to heat meat and potatoes and coffee, or whatever we had for luncheon. The other special fitting was an oven made of wrought iron, about two feet long, eighteen inches wide, and two feet high. It had a fire box below, and a grate for coals on top, and when used for baking the men would encircle and almost cover it with fire. With this we were able to bake bread all along the route, and now and then have a dish that could be cooked in no other way. At Banias—Cæsarea Philippi—we took out our guns, and from that day until our entrance into Jerusalem we never lacked game for our table." There, it is a long passage, but it is well worth quoting. It is quite fairly characteristic of the book's quality of detailed and honestly straightforward telling of exact facts. What a wonderful trip it was, in which there were no "cold hard-boiled eggs"—on which, alas, we have fed many a day in

that same region. It seemed almost too good to believe that Libbey and Hoskins ate hot luncheons. But they had a Christian cook named Butrus (Peter), who is duly described in these telling words: "He was faithful and efficient beyond all praise. He rode a mule that kicked and stumbled, and how he kept his seat above all the bedding, saddle bags, canteens, water bottles, and baskets of meat and bread was something of a mystery. He wore a spotless white turban, as badge of office, and a most remarkable low-seated pair of pantaloons." There's a good deal more about him, but we have no room to quote it. We have studied his portrait, too, and are ready to take off our hats to him any day, anywhere. No cold hard-boiled eggs!—the mind persistently recurs to it. The journey began at Beirut and went thence to Sidon, and then over Jezzin and Jedeideh to Banias, and thence down the western side of the Sea of Galilee, over Jordan and southward by way of Jerash, Madeba, Diban, Kerah, and Tafileh to Petra, thence back by way of Tafileh and around the southern end of the Dead Sea and via Hebron to Jerusalem. It was a great journey, well and simply told, and we commend it to the people who would, or ought to, know somewhat of the splendidly interesting country through which the travelers passed. The illustrations are superb, better Oriental photographs we have never seen; and on the other hand, as was to be expected, its maps are miserably poor. It seems every passing year more strange that Americans are content with such miserable maps as disfigure nearly all American books. We can make no pretense to appraise the value of the geological theories which Professor Libbey modestly sets forth. They are interesting in any case, and the geologists will doubtless take due note of them. The archæological material in the books is not very noteworthy, but the photographs of the map of Madeba are an archæological contribution of real worth. We were less interested in the Nimrod performances, and in the enthusiasm displayed over the fruitless attempt to get a shot at an ibex at Petra. (Is all this hunting fever due to living in a university town with an ex-President of the United States?) The account of the ruined buildings at Petra and especially the discovery of a second high place are of much greater importance. We are glad the ibex got away, but are much pleased to have the high place captured. It deserves a place beside Professor George L. Robinson's earlier discovery, and the capital photographs make it real. A good and useful book in every way.

Balthasar Hübmaier, the Leader of the Anabaptists. By HENRY C. VEDDER, Professor of Church History in Crozer Theological Seminary. 12mo, pp. xxiv, 333. New York and London: G. P. Putnam's Sons, 1905. Price, cloth, $1.35 net.

Until 1897 we had little in English that was reliable concerning the Anabaptists. In that year Professor Albert Henry Newman's History of Antipedobaptism to 1609 appeared, though before that we had the Rev. Henry S. Burrage's History of Anabaptists in Switzerland (Philadelphia, 1882), which is still a book of great value. The editor of the series in which Vedder's book appears, Professor Jackson, of New York University, has shown fine catholicity as well as true judgment in including Hübmaier among the heroes of the Reformation, because the latter was in every

respect worthy of this rank. He did not meet the comparatively prosperous fate of some of the Reformers, for he lived maligned, persecuted, hunted, and was finally burned to death by Roman Catholics in Vienna; but in his life, teaching, and testimony he was a true reformer, and much nearer the Scripture pattern than many who have gone by that honorable name. The fact that in the agonies of torture he retracted some of his teachings, and to save his life wrote a formal denial of some of the important parts of his previous testimony, takes away somewhat from the honor and glory which would otherwise have crowned his character and career. But in our judgment the excusatory remarks of our author here are entirely in order, and they might have been made even stronger. The semidelirium of torture, and the dislocation of judgment, reason, and self-control under the shadow of an awful death, may be fairly taken as partially if not wholly exculpating a taking back one's deliberate sentiments, the very condition of the forming of which is the calmness and self-possession of quiet study and of unhindered mental action. If the tortured one remains true to his convictions, as is often the case, put that down to an almost preternatural fortitude, or to a special infusion of divine grace; if he denies, as is also often the case, charge that up to the persecutors, with their diabolical engines of pain. As to Vedder's book, it is workmanlike, interesting as scholarly, suitable both for the student and the popular reader, and is a contribution of permanent value to the literature of the Reformation. If our young men and maidens would throw aside their novels for awhile, and take up books like this, they would get in contact with human life as it is, and with men and women who played their part in it with rare devotion and sacrifice: real people of flesh and blood, not the product of the fiction writer's brain. Vedder maintains the high ideal of the series and his work is in some respects the most valuable of any yet published, as it treats of a man of whom no biography in separate form has ever appeared in English (see the article in the Baptist Review, April, 1881, pp. 201-222, by the Rev. W. W. Everts, Jr.), of whom little is said in the church histories, and who belonged to a people much misunderstood. Vedder writes with expert knowledge and sets his hero in true light in relation to the movements of his time, and especially in relation to the various schools and currents of Anabaptism, of which lamentable ignorance exists to this day in all except those who have given special study to the subject. On two matters this reviewer would take issue with the learned author. Luther's harshness to the Anabaptists has never been forgiven, apparently, by our Baptist brethren, and they have never zealously tried to do justice to his provoking antinomies. The representation on page 196 is a gross caricature. While on one side Luther held that the will was in bondage, on the other he held that it could and did respond to the divine offers of salvation, which were given in good faith to every man, corresponding to God's revealed will that all men should be saved. Philosophically, man considered apart from grace, man is not free, only God is truly free; but under grace, stimulated by grace, man can give his heart to God or withhold it. The bald denials of freedom in the great book, De Servo Arbitrio (1525), are

not the whole Luther. They are exaggerated efforts to save the doctrine of grace, and cast out from the church all remnants of Pelagianism. But that being done, Luther spoke in other books in another tone—so much so that some Lutheran scholars have represented that book as being practically outgrown and thrown aside by Luther himself. Luther's views were practically and essentially those of Hübmaier. Both Hübmaier and Luther could have stood together on the eighteenth article of the Augsburg Confession. Equally one-sided and extreme is the statement, "This condemns Luther's doctrine," which our author inserts (p. 231) after the third article of Hübmaier's prison statement of January 3, 1528: "Whoso permits his faith to stand by itself and does not prove it by good works, he changes Christian liberty into liberty of the flesh." But this was exactly Luther's teaching. Where Luther denied good works was in the *article of justification*, which is by faith alone, without the works of the law. But if that faith did not produce good works it was spurious. Faith, with Luther, is not in order to be free from the obligations of the commandments, as Catholic controversialists often say, but in order to fulfill them. Is the author's literary sense content with "meagrest" (p. 23) and with "I'll be hanged" as the best translation of "dispeream"?

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

The Pardoner's Wallet. By SAMUEL MCCHORD CROTHERS. 12mo, pp. 287. Boston and New York: Houghton, Mifflin & Company. Price, cloth, $1.25 net.

Remembrance of the delicious humor which so piquantly flavored the pages of The Gentle Reader is lure enough to entice many readers to this new volume from the same bright pen. The author says that these essays "treat of aspects of human nature, which, while open to friendly criticism, are excusable," and that, "if he sometimes touches upon the foibles of his betters, he at least has the grace to know that they are his betters." We are not sure that these essays are as near perfect as his previous budget, but they are sufficiently engaging and diverting. The essay on "A Community of Humorists" is a description of customs and characters in a Nevada mining town. It begins thus: "Humor is for the most part confined to a modest sphere of usefulness, and is accepted as an alleviation to the lot of the private man. He learns to find pleasure in his small misadventures and to smile amiably at his discomfitures. The most ancient pleasantries have almost always an element of domesticity. They form the silver lining to the clouds that sometimes gather over the most peaceful homes. What comfort an ancient Hebrew must have taken in the text from Ecclesiasticus: 'As climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.' The quiet man would murmur to himself, 'How true!' He would seize the simile as a dog snatches a bone, and would carry it off to enjoy it by himself." One of the typical characters in the Nevada mining town was "Old Tansy," a bit of wreckage from the times of '49, who lived without visible means of support. Tradition said he

had seen better days; it was hard to imagine how he could have seen worse. The community accepted Tansy as a character worth knowing in spite of his fallen fortunes. No one could say that he had ever seen him drunk, and no one had ever seen him entirely sober. What most endeared Tansy to his fellows was his mild religiosity, which manifested itself in persistent church-going. He was no fair-weather Christian. There was no occasion when he would not desert his favorite saloon to take his accustomed place in the back pew of the Presbyterian church. Only once did Tansy express an opinion of the services which he so assiduously attended. A minister passing through the town preached a lurid sermon on the future punishment of the wicked. At the close of the service Tansy, instead of going out, as was his custom, went forward, and, grasping the minister's hands, said in a tone of satisfaction, 'Parson, it done me good.'" Then there was Sandy Bowers, who struck it incredibly rich in the mines, and at once built himself a huge and expensive mansion in Washoe Valley, imported foreign trees which would not grow, filled his house with pianos and organs, and, when somebody suggested sheet music, telegraphed to New York: "Send me some sheet music, one of every kind." And there was the Nevada minister who offended the lawless element in the town and was threatened with violence if he persisted in preaching there; and who maintained his liberty of prophesying by laying a big revolver conspicuously on the pulpit alongside the Bible, and then preached, unmolested. And there is the fresh young theologue making his first parish calls in the mining town, and finding one of his prominent parishioners, who had been extolled to him as a strong pillar in the church, in a state of manifest intoxication, so much so that he drove his new pastor out of the house and chased him down the street. A good woman of the church said, "We are sorry it happened, for it may give the minister an unfavorable impression of the congregation." Our essayist says, "A Western mining town is not primarily an educational institution, yet the young man is fortunate who on leaving college can take a postgraduate course in a community where he can study sociology at first hand. He will learn many things, especially that human nature is not so simple as it seems, but has many 'dips and spurs and angles.'" Writing of "The Cruelty of Good People," this essayist says: "I do not think good people are really as cruel at heart as one would be led to think from their words. I remember a good professor of theology who was discoursing on the way in which the Canaanites were destroyed in order that Israel might possess the land. 'Professor,' asked a literal-minded student, 'why did the Lord create the Canaanites, anyhow?' 'The Lord created the Canaanites,' answered the professor, 'in order that Israel might have something on which to whet his sword.' The words were cruel and bloodthirsty; and yet had I been a Canaanite in distress I should at once have made my way to the good professor's house, confident that he would take me in and minister to my distress and protect me from an unkindly world." Writing of "Unseasonable Virtues," premature truths, and belated thinkers, he illustrates thus: "Once on the coast of Maine I came upon

a huge wooden cylinder. Within it was a smaller one, and in the center, seated upon a swinging platform, was the owner of the curious contrivance. He was a mild-eyed, pleasant-spoken man whom it was a pleasure to meet. He explained that this was 'The Amphibious Vehicle,' and that it would move equally well on land or sea (which I had no difficulty in believing). 'You know,' asked he, 'what the prophet Ezekiel said about the wheel in the middle of a wheel?' 'Yes,' I answered. 'Well, this is it.' There was something convincing in this matter-of-fact statement. The 'wheel within a wheel' had been to me little more than a figure of speech, but here it was, made out of good pine lumber with a plank in the middle for the 'living creature' to sit on. It was as if I had fallen through a trap door into another age. Here was a literal-minded contemporary of Ezekiel who, having heard of the wheel within a wheel, had proceeded at once to make one. I ascended to the precarious seat, and we conversed upon the temporal and spiritual possibilities of the vehicle. I found that on the scriptural argument he was clearly ahead of me, being able to quote chapter and verse with precision in support of all he claimed for his vehicle, while my Scripture references were rather vague. In the field of mechanics he was also my superior. I could not have made that vehicle. But I felt myself conversing with a contemporary of Ezekiel. As we talked I forgot that we were at the mouth of the Penobscot. We were on the 'river of Chebar,' and there was no knowing what might happen." This man was a wooden literalist in his interpretation of Scripture, and was applying it mechanically. The rude treatment frequently bestowed upon the teacher of unacceptable truth or new knowledge is illustrated from Coleman's Life of Charles Reade, which tells how some unmannerly young Oxford undergraduates ducked under the college pump John Conington, a friend of Goldwin Smith, because they resented his resolute efforts to teach them political economy. Very often the natural man resists and assaults those who would improve his mind, morals, or manners, or instruct his ignorance. The author speaks of the Great West as "the land of the large and charitable air," and says that the symbol of the West is a plank sidewalk leading out from a brand-new prairie town and pointing to a thriving suburb which as yet exists only in the mind of its proprietor. There is prophecy in that sidewalk. No man is a real big live American unless he has had a touch of the Western fever, and been possessed by a desire to take up a claim and build himself a shack and invest in a corner-lot in a Future Great City. Our essayist relates this incident: "I remember on my first evening in Oxford, England, sitting on the top of a tram-car that trundled along High Street. The dons in academic garb were on their way to dinner in the college halls. I was introduced to one of them. When he learned that I was an American, there was a sudden thaw in his manner. 'Have you ever been in Dodge City, Kansas?' he inquired eagerly. I modestly replied that I had only passed through on the railroad, but I was familiar with other Kansas towns, and could imagine what sort of a place it was. This was enough. I had experienced the West. I was one of the initiated. I could enter into that state

of mind represented by the term Dodge City. It appeared that in the golden age when he and Dodge City were both young he had sought his fortune in Kansas. He had experienced the joys of civic newness, a newness such as had not been in England since the Heptarchy. This Oxford don discoursed to me of those Western days, and as we parted he said with the mournful air of one who had seen better days and was trying to make the best of an adverse fate, 'Oxford does very well, you know, but it isn't Dodge City.'" If these essays are not quite so finished as those in The Gentle Reader, they are brimming over with the same shrewd, genial humor.

Heretics. By GILBERT K. CHESTERTON. Crown 8vo, pp. 305. New York: The John Lane Company. Price, cloth, net, $1.50.

One critic tells us that this book, beyond the author's previous volumes, convinces the reader that Mr. Chesterton really has something worth saying and worth understanding. "Much of his work is interesting not because of its novel views, but because its brilliant setting gives novelty to old views. He appeals to people who weary of the plodding prose of ordinary essayists. He tells us things in a way we do not expect. His peril is to overwork the paradox and to be self-intoxicated into excited antics. Being criticised for this, he says in defense of himself, "There are not many paradoxical and fantastic writers, but a vast number of grave and verbose writers." The London Spectator calls Mr. Chesterton "an uproarious person," because he says in this book that "any mind that has not got the habit of uproarious thinking is, from the full human point of view, a defective mind." The Spectator thinks his uproariousness carries him, at times, to irreverence and the verge of indecency, but it says, "In the things that really matter most Chesterton is on the side of the angels. He is orthodox. He handles his heretics sometimes like Bishop Bonner, with firmness and jocosity; sometimes like Socrates, turning their pet phrases inside out and showing their hollowness; but all are handled paradoxically. . . . There are many passages in these essays which enforce moral and spiritual lessons that the times stand in need of. Among the best are some in praise of the family for being what its modern detractors charge it with being, a place where a man finds himself, more or less, in uncongenial surroundings, and gets discipline and various development therefrom. There is much praise also of the spirit of wonder, and of the Christian graces—faith, hope, and charity, and the allied virtue of not taking thought. When Chesterton says oddly that "many things are made holy by being turned upside down," the Spectator amends by striking out "holy" and substituting "witty"; and then closes its comments with this statement: "When we read Chesterton's books we think of the acrobat who, with honest intent to worship, did reverence to the Blessed Virgin by standing on his head before her altar. In both cases, we admire the dexterity and are grateful for the religion." If anybody supposes that this essayist writes about anything as anybody else does, let him open anywhere in this book and find his mistake. Take this from the introductory remarks

on the importance of orthodoxy: "The time of big theories was the time of big results. In the era of sentiment and fine words, at the end of the eighteenth century, men were really robust and effective. The sentimentalists conquered Napoleon. The cynics, in our day, could not catch De Wet. A hundred years ago our affairs were wielded triumphantly by rhetoricians. Now our affairs are hopelessly muddled by strong, silent men. And just as this repudiation of big words and big visions has brought forth a race of small men in politics, so it has brought forth a race of small men in the arts. Our modern politicians claim the colossal license of Cæsar and the Superman, claim that they are too practical to be pure and too patriotic to be moral; but the upshot of it all is that a mediocrity is Chancellor of the Exchequer. Our new artistic philosophers call for the same moral license, but the upshot of it all is that a mediocrity is Poet Laureate. I do not say that there are now no stronger men than those just named; but will anyone say that there are any men stronger than those men of old who were dominated by their philosophy and steeped in their religion? Whether what we call their 'bondage' be better than what we call our 'freedom' may be discussed. But that their 'bondage' *came to more* than our 'freedom' it will be difficult for anybody to deny." Take this bit: "Blasphemy depends upon belief and fades with its fading. If anyone doubts this, let him sit down seriously and try to think blasphemous thoughts about Thor. I think his family will find him at the end of the day in a state of some exhaustion." In this book Mr. Chesterton deals with many of his distinguished contemporaries, not, he says, personally, nor in a merely literary manner, but in relation to the real body of doctrine which they teach. "I am not concerned with Rudyard Kipling as a vivid artist or a vigorous personality; I am concerned with him as a Heretic,—that is to say, a man whose view of things has the hardihood to differ from mine. I am not concerned with Bernard Shaw as one of the most brilliant and one of the most honest men alive; I am concerned with him as a Heretic,—that is to say, a man whose philosophy is quite solid, quite coherent, and quite wrong." Take this: "The usual verdict of educated people on the Salvation Army is in some such words as these: 'I have no doubt they do a great deal of good, but they do it in a vulgar and profane style; their aims are excellent, but their methods are wrong.' Now, to me, the precise reverse of this appears to be the truth. I do not know about the aims of the Salvation Army, but I am quite sure their methods are admirable; they are the methods of all intense and hearty religions; they are popular like all religion, military like all religion, public and sensational like all religion. They are not reverent, any more than Roman Catholics are reverent, for reverence, in the sad and delicate meaning of the term reverence, is a thing only possible to infidels. The beautiful twilight properly named 'reverence' you will find in Euripides, in Renan, in Matthew Arnold; but in men who *believe* you will not find it—you will find only laughter and war. And the Salvation Army, though their voice has broken out in a mean environment and an ugly shape, are really the old voice of glad and angry faith, hot as the riots of Dionysius, wild as the gargoyles of

Catholicism, not to be mistaken for a philosophy. Professor Huxley, in one of his clever phrases, called the Salvation Army 'corybantic Christianity.' Huxley was the last and noblest of those Stoics who never understood the Cross. If he had understood Christianity he would have known that there never has been, and never can be, any Christianity that is not corybantic." At the Comtists, who offer us the great being, Humanity, as the proper and only object of worship, Chesterton thrusts this: "It is surely unreasonable to attack the doctrine of the Trinity, three persons in one God, as a piece of bewildering mysticism, and then to ask men to worship a being who is ninety million persons in one God." Noting the joylessness of irreligion, he has this to say: "There has been no rationalist festival, no rationalist ecstasy. When Christianity was heavily bombarded in the last century, upon no point was it more persistently and brilliantly attacked than upon its alleged enmity to human joy. Shelley and Swinburne and all their armies have passed again and again over that ground; but they have not set up a single new trophy or ensign for the world's merriment to rally to. They have not given one name or event or reason to be a new occasion of gayety. Swinburne exalts Victor Hugo, but he does not hang up his stocking on the eve of the Frenchman's birthday. William Archer glorifies Ibsen, but he does not sing carols descriptive of Ibsen's infancy outside people's doors in the snow. In the round of our rational year Christmas remains the one festival out of all the ancient gayeties and jubilees that ever covered this earth. In all the winter in our woods there is no tree in glow but the holly. . . . Whenever you have Christian belief you will have hilarity." Writing about "Omar and the Sacred Vine," he makes this unlooked-for comparison: "Jesus Christ made wine, not a medicine, but a sacrament. But Omar makes it, not a sacrament, but a medicine. Omar feasts because life is not joyful, he revels because he is not glad. 'Drink,' he says, 'for you know not whence you come nor why. Drink, for you know not when you go nor where. Drink, because the stars are cruel and the world as idle and meaningless as a humming top. Drink, because there is nothing worth trusting, nothing worth fighting for.' So Omar stands offering us the cup that is in his hand. At the high altar of Christianity stands another Figure, in whose hand also is a cup with the juice of the wine. And He, too, says 'Drink.' But 'Drink, because the whole world is as red as this wine with the crimson of the love and wrath of God. Drink, for the trumpets are blowing for battle, and this is the stirrup-cup. Drink, for this is my blood of the new testament that is shed for you. Drink, for I know whence you come and why. Drink, for I know when you go and where.'" Writing about George Moore, the novelist, Chesterton says: "The truth is that the tradition of Christianity (which is still the only coherent ethic of Europe) rests on two or three paradoxes or mysteries which can easily be impugned in argument and as easily justified in life. One of them, for instance, is the paradox of hope or faith, in that the more hopeless the situation the more hopeful must be the man. Louis Stevenson understood this, and consequently Moore cannot understand Stevenson. Another is the paradox of charity or

chivalry, that the weaker a thing is the more it should be respected, that the more defenseless a thing is the more it should appeal to us for some kind of defense. Thackeray understood this, and therefore Moore cannot understand Thackeray." We must close with something. Let us close with this epigram, "Charity of judgment is a reverent agnosticism toward the complexity of the soul;" and with this about rationalists, "There are no real rationalists. We all believe something beyond reason's proving. Some, with a sumptuous literary turn, believe in the lady clothed with the sun. Some, with a more rustic, elvish instinct, like Mr. Joseph McCabe, believe merely in the impossible sun itself. Some hold the undemonstrable dogma of the existence of God; some the equally undemonstrable dogma of the existence of the man next door."

MISCELLANEOUS

The Moslem Doctrine of God. An Essay on the Character and Attributes of Allah According to the Koran and Orthodox Tradition. By SAMUEL M. ZWEMER, author of Arabia, the Cradle of Islam, Raymund Lull, etc. 12mo, pp. 120. New York: American Tract Society. Price, cloth, $1.

The author of this book is a valued missionary of the Reformed Church in America, who has spent fifteen laborious and self-sacrificing years in Arabia. He has the instincts of a scholar, an eager, glowing desire for the truth, considerable literary skill, well displayed in a former book on Arabia, and he has first-hand knowledge of the Mohammedan faith in its own original home land. The book now before us had a real *raison d'être*, and deserves a very hearty welcome. There is so much loose thinking in certain quarters concerning the great non-Christian religions that not a few superficial people are disposed to think the difference between Christianity and Mohammedanism very slight. Do not the Moslems believe in one God, and is not that also the Christian faith?—so they argue. There is a need that somebody point out that the great question after all is the content of the view of God. What do the Mohammedans really think of God's character?—that is the real question. Dr. Zwemer has gathered from the Koran and from orthodox Mohammedan tradition the actual belief of the Moslem world concerning God, and put it forth soberly and temperately. It is a melancholy exhibit, and deserves the attention of all who are interested in one of the greatest of all non-Christian faiths. We have tested the book severely, and it stands the test well. We are quite unable to convict its author of a single mistranslation of an original document, and his acquaintance with modern scientific literature in both German and English is wide. We miss mention among recent discussion only of the elaborate disquisitions of Houtsma in the second edition of Chantepie de la Saussaye's Lehrbuch der Religionsgeschichte and of Orelli's temperate discussion in his Allgemeine Religionsgeschichte. Here and there we might venture to think that Dr. Zwemer would be more convincing if he wrote with a little less of the advocate's and a little more of the scholar's manner. But that is a small matter. The book is on the whole sound and true.

Jesus and the Prophets. By CHARLES S. MACFARLAND, Ph.D. 12mo, pp. xvi, 249. New York: G. P. Putnam's Sons. Price, cloth, $1.50.

The subtitle of the book well describes its purpose and indicates its importance. It is "an historical, exegetical, and interpretative discussion of the use of Old Testament prophecy by Jesus and of his attitude toward it." Now, although the writer goes most of the way with the advanced group of New Testament critics, yet his work is plainly done in a very devout spirit and is a valuable contribution to the growing interest in the subject. He looks at the data "naturally" and from the standpoint of "inherent probability," and the like, but on the whole his conclusions are defensible. He concedes that "nothing like intentional falsification appears in the treatment of the text," and that "the work of the writers of the gospels was faithfully and truthfully done, but yet in accordance with the somewhat careless and unguarded literary methods of their time." Dr. Macfarland's discussion of the keyword πληρόω is done with marked ability, and in general the exegetical is rather more satisfactorily done than the interpretative side of the book. The use by the Saviour of apocalyptic prophecy is another feature in which the author has done some good exegesis. That Jesus was himself a prophet, and that his relation to the prophets as their chief is essential to the understanding of that relation, sums up the position of the book.

The Methodist Year Book. By STEPHEN V. R. FORD. Pp. 216. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, 25 cents net; per dozen, $2.40 net.

THIS indispensable annual, larger by eight pages than the largest of its predecessors, reflects the growth of our denomination. Aside from the reports which it contains of every institution and organization of the church, the statistical tables, prepared by the editor, giving the growth of the membership of the church in our domestic and foreign fields, respectively, in 1905, and the "Ministerial Record," showing, in addition to other items of interest, the number of ministers gained from and lost to other denominations, are "a revelation to Methodism." The volume fairly bristles with information which no Methodist can afford to do without. The most intelligent church member must have it; the least intelligent absolutely needs it. No pastor should fail to call the attention of his parishioners to this imperial publication.

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METHODIST REVIEW

MARCH, 1906

Art. I.—A FATA MORGANA*

(FIRST PART.)

If it were possible to draw aside the curtain which hides the spiritual world from our view a conflict would discover itself to the eyes of the soul which is so violent, which engages the powers of the deep on so vast a scale, and which so wildly tears along with it everything that stands in its way, that in comparison the bitterest war ever waged in the earth would appear but idle play. Not here but above us is the clashing of the real forces. Our struggles are but the faint echoes of the reverberations of its violence. Even these are oppressive to our weaker spiritual life and at times alarming. From every direction the conflict of spirits presses itself upon us. Everything beneath and around is in a state of fermentation and at the boiling point. The firmest foundations are assaulted, the deepest principles torn loose. It almost seems that the wild shrieks of the French Revolution in 1793 were but the shrill prelude to the mighty battle-march which now is played in our ears.

Even in pivotal times it may be deemed the better part of valor to refrain from the fray rather than by a personal act to encourage the same, for does not resistance increase the enemy's courage, and does not self-defense make the fire of contention burn the more fiercely? Yet, with unabated reverence for those who judge otherwise, I state it as my conviction that in the present hour this style of tactics may no longer be ours.

*Translated from the Dutch by the Rev. John Hendrik de Vries, D. D.

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This I will explain by a memory from the "House of Commons." The 6th of May, 1791, will ever remain memorable in the annals of England's Lower House. Fox and Burke, leaders among the greatest statesmen England ever prided herself upon, were, at the time, at the height of their parliamentary glory,—while the close friendship between them seemed a sure safe-guard of Old England's welfare. But what happened? A year had passed since the French Revolution had broken out, and Edmund Burke had attacked that violent subversion of all things in his brilliant paper, "Reflections on the Revolution in France," which had a wider circulation than any other brochure, and in which the aged statesman had poured out all the ardor of his breast and all the power of his vigorous intellect. To him all the roads of his forceful catilinaria end in this—the French Revolution was a monster of corruption which he took by the hair in order to crush it on the hard floor of God's word and God's ordinance, in law and in fact. Thus had he written, and lo, on the 6th day of May, Fox, who was Burke's peer and bosom friend, rose from his ministerial seat in the full assembly of parliament and with warmth and emphasis entered a plea for the principles of that same revolution. That was too much for Burke. Without a moment's hesitation he sprang to his feet and not merely disproved what Fox had said, but then and there, openly, in the hearing of all England, he broke the tender tie of friendship which had united him to Fox for almost thirty years. And though Fox burst out in tears, and swore that he would not break with his faithful friend, Burke remained immovable, inexorable. Where principles were concerned he knew nothing of accommodation.

"I know the value of my line of conduct," he answered. "I have indeed made a great sacrifice,—I have done my duty though I have lost a friend. There is something in the detested French Revolution that envenoms everything it touches."

Under no consideration would I dare to bear the shoes after a man like Burke. But there is something in his bold action and manly word which charms and captivates, and which in spite of the apostolate of peace writes in the heart of every man of character this lesson of life.

As soon as principles gain ground which antagonizes one's deepest conviction resistance is duty, peace is sin, and at the price of noblest peace we must attack those principles and brand them before the eyes of friends and enemies with all the ardor of our faith. And in this sense the struggle against modernism, in which the attack against Christendom has created its stablest system, may no longer be avoided from our side. It is indeed painful, for our religion loses something of its fragrance when we must plead its cause before we enjoy its privileges, but in spite of this disinclination it behooves us also in this respect to confess, with Burke, "Such is now the misfortune of our age that everything is to be discussed, as if the truth of religion were to be always a subject rather of altercation than enjoyment." You cannot escape from your times but must take them as they are, and the times demand that one shall either witness the disestablishment of the surety of his faith or that he take part in the fray; and in the face of such a choice he who is decided in his conviction does not know what hesitation is.

Thus speaks faith, and the spirit of our times urges this claim and in turn stimulates one to this self-defense, provided the intention is serious. The men who deal in varnish and plaster have indeed long and bravely tried to cover over, artfully and ingeniously every split and tear in our social life, but all to no avail, and in the end even those who are least seriously minded have had enough of such puttering. The tactics of covering things over is no longer wanted. The honeymoon days of spiritual insensibility are ended. At last we have learned that that conventional form is a tombstone and not a shield. Courage has been restored in the blood and luster in the dull eye. We dare take it again as a matter of course to ride an opponent unsparingly in the harness. Yea, we have even so far advanced that the sympathy of the more wide-awake spirits is forfeited when one pretends to confess the Christ after the Scriptures while avoiding war with modernism. Just because, however, of the seriousness of this conflict, the attack may never seek strength in underestimation nor may it degenerate into abuse. He who does not appreciate his opponent does not attack him, but

the phantom of his own fancy. This style of warfare I wish to avoid. The very appreciation of modernism shall furnish me the ground of opposition; and I cannot state more briefly and accurately both what I appreciate in modernism and what I oppose in that spiritual tendency than by considering modernism as the "fata Morgana in the Christian domain." To elucidate this figure, by which I desire to sketch the character of my opponent, permit me a brief explanation of this somewhat foreign term.

"Una fata" is the Italian for what we call "a fairy." Among these forms of the imagination there was one to which the Italian peasantry gave the name of Morgana, and from this fairy the inhabitants of Reggio borrowed the name of "fata Morgana" for a beautiful aerial phenomenon which, as they said, was painted by her scepter upon Reggio's horizon. The phenomenon itself should not be mixed up with the well-known mirage of the desert. The Säber of the Arabians which pictures oases in barren table-lands has nothing in common with the Morgana, and owes its origin to contrary processes of nature. In its soberest form the Morgana shows itself upon the southern coast of England, more richly on the dunes of Greenland, but in full splendor the Morgana is only seen upon the still bosom of the waters that separate Sicily from the west coast of Italy. Eye-witnesses tell us that at times the French coast, which is many miles away from Hastings, is projected in the middle of the channel, so that Latham could say, "That which is far distant has now come so near that we seem to stand right in front of it." More noteworthy is the story told by Daniel Stricket, who in 1743 suddenly saw a man with a dog pursue a number of horses upon the unapproachable steep of the Souterfell, while upon close investigation no trace even of a horse's hoof was anywhere to be found in the entire neighborhood. The people, indeed, put no faith in his words, but nine months afterward the same phenomenon showed itself again, at this time to a large company of people, who with feelings akin to terror beheld a whole company of cavalry with closed ranks gallop down the steep sides of the Souterfell, while investigation proved that no living being had been there. A nearer approach to the Morgana is made

by what Scoresby saw in Greenland. "Along its entire extent," says he, "the uninhabited coast of Greenland appeared like an ancient and a gigantic city, full of monuments and obelisks, ruins, fortresses, and temples. Constantly new structures loomed up in order presently to exchange places with what had already appeared. Everything was in motion. Where one moment a fortress stood, at the next moment there stood a cathedral. And notwithstanding this rapid motion the figures were so sharply and accurately outlined that to all appearances one looked upon strongest palaces." Still in fullest splendor the real Morgana is only enjoyed upon the sea-coast of Reggio, and I bring you, in Minasi's own words, the impression three times received by him of this wondrous sight:

"Scarcely had the morning sun reached the halfway point between the horizon and the zenith when, in a moment in which neither wind nor current occasioned the slightest ripple on the face of the waters, there arose suddenly from the blue surface a majestic and glorious scene which, multiplying itself in endless series, broadened and widened before my astonished eyes. First there appeared in blinding splendor long rows of marble pillars, adorned with the most artistic capitals and supporting the most perfect arches. These gradually passed from sight, but only to give way to other colonnades of heavier mold and, if possible, of richer form. And now from the depths arose stateliest palaces of gigantic size and imposing splendor of towers and pinnacles, all brilliantly illumined by sunlight pouring through every window. But these beautiful appearances also soon dissolved in light, and now I saw sweet rural scenes of fields and trees, grassy meadows, and green hillsides, richly dotted with vast multitudes of grazing cattle and sheep. And these presently disappearing were followed in turn by great armies of infantry and cavalry of splendid accouterments and rhythm of motion and color. All this passed on before me in panoramic style, so vividly near that I could almost touch them, clear in outline, sharply defined, brilliant in color, exact in proportion, with rapid, yet stately, steppings gliding along the blue-green level of the sea."

With such a majestic phenomenon before us let me indicate as its first character-trait its enchanting beauty. But there is more: the Morgana follows a fixed law of refraction and creates nothing new, but only reflects existing things, for in Sicily or on the west coast of Italy those palaces stand, those parks extend, the cattle graze and those armies move which, enlarged and multiplied, mirror themselves upon Reggio's horizon. And, finally, the Mor-

gana misses all reality. They who have seen it have truly vied with one another in their protestations that it was almost impossible to recognize the unreality of what they saw, but, though upon the steep side of the Souterfell a band of horsemen was seen, no trace of so much as a single hoof-print was ever found, and scarcely had the sun advanced a few degrees in his course, and a morning breeze played upon the waters, when the very latest traces of the Morgana's magnificent creation disappeared from Reggio's coast. Beautiful indeed was the Morgana. The Morgana must needs come, but it is unreal. Therefore I name modernism a "Morgana in the Christian domain," since it seems to me a phenomenon whose perspective enchants by its seductive beauty, which is not born from whim or fancy but in keeping with a fixed law; and which with all its splendor loses itself nevertheless in unreal figures. Modernism and Morgana are both enchantingly beautiful, they are the result of a fixed law and are devoid of reality. These are the three traits I desire to show. And, since I would not for the sake of symmetry make one part of the argument needlessly long and another too brief, I shall ask for the first point one brief moment only, somewhat longer for the second, in order at the end to consider more fully the third trait, which is the accusation I bring against modernism; to wit, that it is devoid of all reality.

I. Like the Morgana, modernism is beautiful. And if you should feel inclined to question the sincerity of this eulogy from my lips permit me a brief historical reference. When, at its beginning, some decades ago, and while it was scarcely yet known by that name, modernism sent forth the firstlings of its spirit, a most singular phenomenon presented itself. In many towns and villages the severest orthodox believers after the old style thought that in the preacher of modernism they had found their man. For a long time these sturdy believers in God's word had avoided the churches. They could not stand the preaching of sweet-sounding and highly gilded superficialities. For this their training in the doctrines of the Reformed faith and their interpretation of life after its principles had accustomed them too greatly to abide in the depths and to face the gravity of things. Neither the old lib-

orals nor the semi-confessionals would do for them. Though people laughed them to scorn they maintained that the soul cannot live on such fodder, and in quiet seclusion or in a circle of sympathetic spirits they sought food for the heart in those old and grave books which in her more flourishing period the church had filled with a better spirit. But lo, suddenly something happened which no one had thought ever could happen again. A youthful preacher begins his ministry, and this critical and incorrigible "sifter of words" shows himself again Sunday by Sunday in the home church. Nor is this all. He listens with such close attention that the light of his eye, the smile of surprise about his lips, or the contraction of the brows which indicates disappointment sufficiently show the interest he takes in the preaching. But how account for it? He himself cannot solve the riddle. The new preacher interests and in turn repels him. But he hopes, and hope gives life. This method differed from the old, which covered the deep places of life with flowers. They had disappeared from sight, but he saw them glow again, those deep-dug lines of a holier seriousness of life. Who knows: the end is not yet reached, but a beginning shows itself and shall not the fulfillment follow? And it takes a long, long time before he hears such bold and aggressive things spoken as to compel him to concede that his wiser friends were right, that he himself has been deceived; and, embittered by a new disappointment and more narrow of heart than ever before, he shuts himself up in his old quarters. And when you ask me to account for this striking phenomenon I remind you, in the first place, that the then virginal modernism still hid itself entirely in the folds of the old biblical garments, without which decoy no illusion would have been possible. But there is more. Our fathers had taught an unfree will and a divine foreordination. They had placed God's sovereign grace in the foreground and had sought the essence of religion in man's deepest dependence. Wise in their own eyes, the dwarf theologians of a later day had dismissed all this as so much idle talk and kept the churches from further living in it. But behold, as a new phenomenon, the modernists arose, who, in their phase, which was then still deterministic, proclaimed

almost the identical doctrines which had been taught of old, and do you not see how the heart of the Old Reformed churchman took delight with itself when the freewill was again banished from the door and the divine foreordination restored to its oldtime honor? Nor was this all. Regeneration also came back. The modernists were enthusiastic at times over the irresistibility of grace. They said things concerning the perseverance of saints which captured the heart. Yea, even when they faintly suggested their foolhardy views of sin it seemed as though the spirits of the Supralapsarian advocates hovered about them in blessing. Confess; was it strange that for one moment one could think that they were his own colors which he saw sparkle? and that the coming of the new pastor was a gain rather than a loss? But enough. That modernism is really and enchantingly beautiful is evident from the fact that the *élite*, our choicest spirits, men of intellectual power and seriousness of life, have been enchanted by it. Men of renown in every department of public life, who as they are the greatest are first to come to mind, have given modernism all their sympathy, so that it borrows not a little of its glory from the splendor of their names. And if you ask what accounts for this I reply that you well know what is thought in modernistic circles of the intelligent man who remains true to the old traditions. Such a one is called a monomaniac, and it is openly stated that such a singular product of nature is past all understanding. From this it appears that in modernistic circles a caricature is taken as the real Christendom, and that with clear consciousness of self it now teaches that this "Zerrbild" cannot be made to harmonize with the seriousness of life and is not meet for the children of our age. And they are right. There is no dark age in all the hoary past with which this can agree. No human spirit, no human heart could live by that broken and patched-up Christianity which, under all sorts of labels, announced itself as positive, and I am sure that if it had been said to Athanasius or Augustine, Calvin or Luther, à Marck or à Brakel, Choose this Christianity or take pleasure in modernism, they would have chosen modernism, unless the grace of God had spared them the terror of this grim dilemma.

We should not forget that the thinking world has not looked for orthodoxy in its own army tents, but knows it solely from the form with which it outlines itself upon the retina of public opinion. And how has positive Christianity exhibited itself there? Compare the religious question books of our age with the Heidelberg or Westminster Catechisms, these rootless parasites by the side of those stately oaks, and the answer to this question is at hand. What appears above the ground is summed up in them, so that we have a series of singular facts and by the side of it a series of equally singular moral claims, but nothing was shown of the artistic organism which, hidden under the surface of things, unites those facts and those claims. And of course one could not live by that. The human heart is too deep, the problems of life are too important, to be ignored or ciphered away. And, therefore, the thinking world had long ago abandoned the Christianity of our Sunday-school books. And when modernism came, which exhibited once more the splendor of the ideal, and analyzed again the human heart, and inquired after the cause, the principle, and the connection, and made its fingers glide along the thrilling, vibrating thread of life, it was bound to enchant, it was bound to win. Even the reflection of a weeping willow in the stream is a thousand times more beautiful than a chopped-off trunk of an oak which, scornfully thrown aside, lies by the way. In addition to this, modernism shows itself from the beginning in the soft glow of the tragic and the sorrowful. They would rather have remained in the old army tent, but, O church, you were told that this was not permitted. For the truth went above everything else, and that truth was too great for them, and so they preferred to dwell with the truth in a wilderness rather than with a violated form of it in an Eden. All this was quite of course. It lent the whole movement something which commanded respect. Something of the martyr-crown hovered about their temples. This gave the semblance of a sacred sadness which was bound to carry the impression of a very potent faith, which enabled them in the face of so much shipwreck still to believe in a deliverance, and from the depth of such a sorrow still to jubilate in the love of God. In brief, their manly

break with the sapless Christianity of those days enlisted the candor of all nobler natures, while their seeking after principles made the thought of our age their confederate. By their tragic appearance they won the tender of heart, by their sadness the woman heart was carried away even in spite of itself, and, when their preaching is measured after the standard that "all men are good save those who annoy you," the provisional attendance upon it in large numbers is easily accounted for in every way.

Finally, real Christianity is a life-fact which is wholly adapted to the human heart and aims to fill up every depth in that heart with its sacred content. Essentially human, Christianity is humanistic to its bone and marrow. But, alas! the Christianity of the real stock was lost in the market of life. There was a something left which men called Christianity, but the tender roots were cut off by which it must unite itself to our heart, and in the heart the consciousness by which it is appreciated was calloused. You well remember it. Almost spiritless we sat down in the barren sand of the dunes and, even as before Reggio's horizon, nothing presented itself to the eye of the soul but a pale and monotonous level of the sea. But lo, the modernistic figures loom up before us, which, clothed in the humanistic garb, deal seriously again with the demands of the heart and admit no Christianity save as it offers coöperation and esteem to man as man, and now—at once the death-like paleness is chased away from the surface of the sea, images arise, a pulsating life unfolds itself, and a shining palace seems to beckon from afar. Tell me, was it strange that as the Morgana was greeted by Reggio's inhabitants so modernism was hailed, by the thinking spirits of our age, with applause both loud and long, yea, with a shout of joy and admiration?

II. Thus, like the sight of the Morgana, the impression of Modernism was enchanting. But the second point of likeness is that, after the fixed law of necessity, modernism was bound to show itself in the spiritual atmosphere. Artless simplicity alone, which turns all history into a play of chance, can entertain the thought that either whim or intention gave modernism its birth, and that if its apostles had only remained silent it would never

have spread among us. The simple observation that it showed itself almost simultaneously in the north and in the south, here and in yonder parts of the world, renders such an opinion absolutely untenable, and the no less undeniable fact that almost in the selfsame decade it called out its apostles—in Germany its Strauss, in the Alpenland its Baur, its Renan in Paris, its Parker in America, and in the Cape its Colenso—points too commandingly to an inner necessity to allow the idea that a mere whim or intent could account for the heresy of modernism. Does the word "heresy" sound harsh in your ears? You indeed know Schleiermacher, and you also know how the leaders of modernism, in league this time with the orthodox, have vied to sing his praises. Well, Schleiermacher has restored it to its former honor and has included it as an indispensable conception in Christian dogmatics. The word is not hateful, but hateful is the odium which Rome attached to it when by the mouth of Aquinas it made the abhorrent assertion that a heretic "should be cut off not merely by a ban from the church, but also by death from life." No; not our fathers of the Reformation, but Rome, that thirsted for the blood of the heretic, Rome alone is the cause of the passing into disuse of this truly estimable word. There are heresies and there must needs be, for in the Christian world they rise after a fixed law, even as the Morgana in the atmosphere. Let the sun but have completed his upward course half way, let there be objects that can be reflected, let the atmospheric conditions be right, and the Morgana must appear; it cannot stay away from the bosom of the Mamertine sea. In the same way, after an age of spiritual darkness, let the light of knowledge be ascended but half way, let Christianity come under the shining of this half light, let the spiritual atmosphere contain the needed elements, and heresy is bound to appear; it cannot stay away from the bosom of Jesus's church. For, as the Morgana is but the breaking of the sunbeam in the atmosphere without, so is heresy but the necessary breaking of the ray of the light of Christianity in the spiritual atmosphere of an age. Meanwhile, until a theory steps across the boundary of the scientific arena no one may brand it as "heresy." It is only such when it asserts itself in the

face of the confession of the church within the ecclesiastical domain, tries to bind the conscience to its recognition and aspires after authority in the bosom of the congregation. Then it behooves us of necessity, by the reconstruction of history, to antedate the credentials of our noble rank as sealed by Christ himself; then must heresy, in spite of itself, be transferred from the platform of the scholastics to the pulpit and prayer-closet, and in the end administer to itself its own deathblow by asserting that what the church confesses is not merely less correct, but immoral and pernicious, and that there is no salvation outside of itself.

In this sense every age which possesses enthusiasm and energetic life is bound to have its own form of heresy appear in Jesus's church; which heresy, since it can only be overcome in spiritual conflict, is calculated to strengthen her moral power. Meanwhile, though I affirm that heresies stand in closest relation with the spirit of the times, I do not say that any heresy was ever born from this alone, or that with the repression of the one the other is entirely rooted out. The root of every heretical phenomenon lies in the human heart, each one of us bears the germ of it in his inmost self, and for this reason there is no single heresy, of all that have ever been known, but is ever with us and shall always remain. But from among them all there is in every age of awakening a particular heresy which finds its best prepared soil in the spirit of that age and is fed most of all by the conceptions which are then dominant. In this way does such an error obtain a central significance. Then its hour has come in which, far from extending itself covertly as heretofore, it openly antagonizes the church of Christ. Then it stands in the zenith of its power and, child of the age in which it appeared, it must be interpreted from the refraction of Christianity in the spirit of that age. This of itself brings us back to modernism. This, too, is veritable heresy, even to the extent that in it the essential character of heresy has perhaps uttered its deepest thought. For the aim of all heresy is to deprive Christianity of its absolute character and to move the fact of atonement more and more away from the center of life to the circumference of thought, disposition, and will. Taken in its most lenient aspect,

therefore, modernism also exhibits the same fundamental traits as every other heresy, merely modified after the character of our age. Even modernism is not new; through all time it has wrought sorrow in the church of Christ, and it will continue its course until the return of the Lord, and yet never has it been as dominant as it is now. Neither has it ever before had an equally central significance. Only in our age was it possible for it to become what it is. To-day it stands in the zenith of its power, but only that with the turning of the dominant conceptions of the present moment about some newly found center it may with equal inexorableness suddenly descend from its lofty heights until, almost invisible, it disappears below the horizon of life.

Meanwhile it is not enough to merely say this. It will appear true only when it is shown that modernism really satisfies the three aforementioned claims of all heresy.

In the first place, the Morgana cannot come until, after the night, the day has dawned and the sun has reached the point halfway between the horizon and the zenith. And I have tried to explain that as often as, after ages of spiritual torpor, the light of knowledge begins to shine again heresy can and must show itself. History, I think, offers us the proof of this law. I do not argue. I merely state it as a fact that, in the course of our chronology, the fourth, the ninth, and the sixteenth centuries form the great turning points in the process of the life of the nations of Europe, and without controversy it may equally be said that the sixth to the eighth, the tenth to the sixteenth, and no less the centuries which preceded the nineteenth, have been those of spiritual barrenness in which it was impossible for refreshing winds to blow upon the heart of the peoples. And what do we see? We see that those great centuries have been the centuries of great heresies. The fourth century gave us the conflict about the Trinity and Free Will, in the ninth century it concerned the Filioque and the Sacrament, in and by means of the Reformation germinates the heresy of Socinus, and after John of Leyden Remonstrantism arises in Arminius. If, now, it is above dispute that the nineteenth century must be accorded a similar place of honor in the history of man-

kind, and if even now it can be foretold that, as in the days of the Reformation, we have come to a turning point in the life of the nations which is so incisive that the next two or three centuries will be entirely dominated by this one, then it follows, after the law of history, that a great heresy must show itself in our age. With this century also a new day has dawned upon our part of the world. The light of knowledge is once more risen. And yet it but reaches its halfway point, and will only have reached its zenith when it shall cause all its rays to concentrate in the unique name of our God. This it has not yet done, as all will agree. The sun of our age did not rise upon the centrum of truth, and hence was not evident in the confession of the church save only as an heretical refraction—modernism.

Nor is this enough. A second condition also must be met. Picture to yourselves Sicily and Italy deserted, wild, and uninhabited, and no images of the Morgana would show themselves upon Reggio's horizon. If there shall be seen imposing colonnades upon the quiet bosom of the sea real colonnades must be in the near vicinity. Hence with modernism also the question arises from whence the content of its images is derived and what the real existences are which it mirrors in its reflections. Without a moment's hesitation I reply that that really existing thing is nothing less than Christianity itself. It has frequently been said that the modernists stand on heathen ground. And truly, of all people, they have the least right to take offense from this reproach, since their study of the science of religion professes to seek a common basis with paganism. This reproach, however, goes too far when it is taken to imply that modernism might have equally come even if the church of Christ had never been. On the contrary, as little as the reflection of the oak can tremble in the stream unless that oak actually strikes its roots in the borders of that stream, modernism would never have produced its fairy forms had there been no Christian church in our age. I grant indeed that it never brought its light to bear upon the real Christianity, and only caught its reflection in the camera obscura of its heathen premises; nevertheless you find in its forms all the lines of Christianity, however

faint and weak they may be. In their song you discern an untrue and frequently an altogether different echo of the Christian tones. The source of every stream of which they take account is in the gospel page, and in the Scriptures only do you find the pure vibrations of every color with which they paint. Safely, therefore, it can be said that, however much lost in paganistic ways, modernism still belongs to the Christian domain in the same sense in which the shadows cannot be separated from the trees that cast them. In the spirit of paganism, indeed, it builds up truth solely from man, but in the light of the Christ it has discovered depths in man which have never been seen by the heathen eye. Hence the relationship between the two and hence also their difference.

Lastly: What was there in the spiritual atmosphere of our age to cause this phenomenon to appear, or why must the heresy of our age be the shrill modernism? The fundamental character-trait of our age is its realism, its thirst after reality. The play with hollow ideals has been abandoned, and before all else we want to see or handle things—and, I may add, enjoy them. Four impulses drove our age irresistibly into the realistic track: the bankruptcy of philosophy, the impotence of revolution, the high flight of the study of nature, and the church's sleep of death. With respect to the bankruptcy of philosophy, you remember the close of Gellert's humorous fable of the hat, whose brim was first flat, then raised up, then turned over, then dyed black, and at last decorated with golden braids, when, finally, the metaphor unmasks itself in the jeering satire:

> "Und dass ich's kurz zusammenzieh',
> Es ging dem Hute fast, wie der Philosophy."*

In this sharp criticism upon all speculative philosophy our age sided very unjustly with the good Gellert. Men had gazed themselves blind upon the hieroglyphics of Kant's oracular speech, had bathed themselves in the streams of Jacobi's sentiments, for a time had been intoxicated by Fichte's idealism of the ego and the non-ego, in Schelling's gnosticism a firmer bottom was thought to be

*"And to sum up all in a single word
The hat fared as philosophy."

found, and at last the mind was dizzy because of the intellectual gymnastics of Hegel, the lauded athlete, until, quite delivered from the impression that this offered the point of departure, returns were made to the concreteness of life, and the black soil and the unsightliest insect were esteemed more beautiful than the most brilliant web of thought, the delicate threads of which break before the slightest wind that blows. Next, revolution. In the days of the Revolution it was a fact that the spiritual ranks of social and political life loudly clamored for reformation. The old house was worn out; a new residence was needed. A new life had awakened and demanded a new form. When, however, it was thought that the tearing down of every established thing was all that was required in order, with the magical scepter of the revolution idea, to strike quickly an entirely new form from the rock, this foolish dream resulted in grievous disappointment. And when the skeleton of the past would no longer do, and that which was newly wrought went up in air, all taste for the world of thought belonging to the higher life of the people gave way before the demands of right and national calling, and political economy lost itself more and more in the realistic question of capital and labor, demand and supply. Third, the study of nature has acquired a place in our human life which it had thus far been denied, and by its rich results compels our esteem and admiration. Yet he errs who thinks that thereby our dominion over nature has been enlarged. The most important investigations, the mightiest inventions in the realm of light and air, have not established our ascendency over nature, but—quite the contrary—nature's ascendency over us. She is talked about; to her our affections are devoted; for her sake we wear ourselves out. She allowed her forces to be dissected, but only that by them she might rule in our human life. And now she is the visible and she the tangible, and thus she aids the sharpening of our powers to prize realism. Finally, the church itself has lent her aid to this realism. First the surface of the water became congealed, and then the stream of her life was hidden under the ice. Her speech was conventional but meaningless, broad but inert her life. As you entered her portal it seemed

as if all the freshness of life was left behind upon its doorsteps. What was offered could not be accepted seriously. As language it was too artificial for the heart and too thoughtless to feed the mind. At first it was tolerated, but in the end it could no more be endured, and de Genestet has rightly said that, during the long prayers, the most ardent petition was, "Restore to me again both truth and nature."

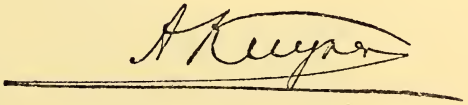
Thus four factors worked together to impress upon the life of our age a very realistic stamp. In this must its strength be sought, while in it hides at the same time its weakness; for everyone who also lives a life of the spirit feels that realism threatens us with a very serious danger. The distance from its tent to the terrible abyss of materialism is easily measured, and we are on the way toward it. In politics the physical powers are more and more gaining ground. In a congress of jurists at Liége it has openly been stated that there is no other ground of right save might. The dream of communism, which is dreamed by ever greater numbers—think of fever-stricken Paris!—aims at nothing less than violence. All thought is said to be a sweating out of the brains, all feeling is styled a discharge of the finer glands, and it needs no very close acquaintance with the younger life of modern society to discern from afar the depth which in the bottomless materialism yawns at the feet of all spiritual life. Against all this modernism tried to form a reaction. It owed its existence to the serious effort to defend faith in the ideal against the violence of materialism. Of course, not speaking of divergences or of extravagances, I take modernism merely as a universal phenomenon, and I say that it tried to stand mediatorially between the things that are above and the realism which characterizes our age, in order, if possible, while it shared its realism, to cause the glow of the ideal life to suffuse again its pallid countenance.

O how grandly might that effort have been crowned if, were it only at Baader's hand, they had allowed themselves to be led back to the realism of the Scripture, and if the words had been adopted again as the life-motto, "das Leiblichkeit das Ende der Wege Gottes ist" (Corporeity is the end of the way of God), and

our dull world had been refreshed and fed again by that divine realism which is expressed in the incarnation of the Word, which causes its life-arteries to pulsate in the miracle, and unfolds its luster so gloriously in the bodily resurrection of the Christ from the tomb! But alas! from the very beginning this realism was abandoned and reached thereby in spite of itself a most deceiving viewpoint. Instead of a bold and a noble effort to show our guilty age the *entente* of its offenses, and so to secure for itself a moral preponderance over its sinful career, rationalism rather bent the knee before its highness and sought salvation in comparison. It was as though rationalism said to our age: "In sooth your realism is above reproach. With thee I will also pursue the way from passion to reality. As reward, however, Mighty Ruler, for this genuflection, grant my ideals a throne in your domain." And thus modernism undertook its gigantic task. The things unseen are above. Thither it would lead, and our age would follow—but upon this impossible condition: that for no single moment it should have to lift its foot from this visible soil and that the ground for the sacred be pointed out in the midst of this profane life. And modernism has undertaken to satisfy this demand. Driven to this strait by its own spiritual blindness, it bent its knee before its cruel commander and granted his abhorrent ultimatum. It conceded the claims that we should not be too greatly concerned with the things of heaven but that first of all we should be concerned about the life here on earth, that the study of nature is the guide also in the study of the kingdom of the Spirit that in every conflict between this and the other world this one must never yield, and thus no miracle can be recognized. It granted that to speak longer of a supranaturalism implied a criticism upon the existing state of things which no genuine son of this age could tolerate. Yea, it also granted in the end that, if there were to be a knowledge of God, it must be interpreted from man as he is, and if there were still to be a Christendom it must renounce its absolute title of "the only true religion" in order henceforth to live on the same level with other religions which heretofore it had shunned as idolatry.

And at first the impossible actually seemed to succeed. Mod-

ernism produced a life- and world-view so artistic, finely-wrought and wonderful that every sacred interest seemed saved and the ideal maintained without violation of the hard ultimatum which had been demanded from it by the realism of our age. But more than mere semblance it was not and it was soon evident that with the most liberal calculation the very bottom of our spiritual treasury could not be covered by half. You know that from the side of the rationalists the desire is great to carry the honorable title of Protestant, and they are bound to make the people believe that rationalism and Protestantism are branches of the same tree, separated merely by an earlier or later appearance according to the time of sprouting. Meanwhile nothing is less true. Rationalism chooses human authority as a point of departure in all matters of faith over against which Protestantism raised its mighty protest, and, since it is the opponent rather than the outcome of Protestantism, rationalism should not be adorned with the honors of the Reformation if for no other reason than that it has never known anything of the anxiety of soul, brokenness of heart and contriteness of spirit, from whose depths a Luther has called upon his God. The Reformation sought the salvation of the troubled heart; rationalism the solution of an ingenious problem, for which reason it knows but one reality, that of the things that are seen, and passes by the reality of that other sort which is so much higher, which is so much more firmly established, and which even in the face of the fact of sin still speaks to us of the "immovable" kingdom of God. And this was rationalism's mistake. It spake as though we were still in Eden, of a natural tie which unites the visible and the invisible, and did not understand that if we still lived in Eden there would never have been a salvation, and a Christianity would never have been known.



Art. II.—GALILEO

A lecture upon Galileo by a distinguished Italian historian, Isidore del Lungo *(La Vita Italiana nei Seicenti. Milano. 1897.)*, delivered before a remarkable audience in which the queen of Italy was the central figure, revived an interest in the "Tuscan Artist," as Milton called him, that was first created in me by the magnificent oration of Edward Everett at the dedication of the Dudley Observatory. Some novel features of Del Lungo's narrative led me to procure Domenico Berti's edition of the documents of the trial *(Il Processo Originale di Galileo Galilei. Roma. 1878.)*, and this induced me to study all the recent literature upon Galileo that lay within my reach. The results are here set down.

I. The Trial of 1615-1616.

a. The accusation: "February, 1615, the Dominican friar Nicolo Lorini of Florence transmitted to the Holy Office an alleged copy of a writing of Galileo then circulating in that city, which, following the propositions of Copernicus that the earth is in motion and that the sky stands still, contains many propositions suspicious or presumptuous. Fra Nicolo informs us that said writing had been indited in order to contradict certain teachings of Father Caccini of Florence in regard to the passage in Joshua x, *sol ne movearis.*"[1]

In the alleged writing of Galileo (a private letter written to Father Castelli, a Benedictine monk) are the following statements:

[1] The passage referred to reads as follows:

"Sun, stand thou still upon Gideon,
And thou, Moon, in the valley of Ajalon!
And the sun stood still and the moon stayed.
Is not this written in the book of Jashar?

And the sun stayed in the midst of the heaven and hasted not to go down about a whole day." In which two things are to be noted: 1. That the words of Joshua are quoted from a poem. 2. That the poem is quoted from the book of Jashar, a book from which is quoted also the famous lament of David over Saul and Jonathan, found in 2 Samuel, Chapter 1. What a discovery this book of Jashar would be! It was evidently a collection of war songs. As the Holy Office has suspended operations it is probably safe to call attention to it.

1. The Holy Scriptures contain many propositions that are false, if taken in the naked sense of the words.

2. That in disputes about natural phenomena Scripture should be reserved to the last place.

3. That Scripture, in order to meet the incapacity of the people, has not abstained from expressions which, taken literally, would contradict its most important doctrines; attributing, for instance, conditions to God himself which are contrary to his very essence.

4. In natural science the philosophic argument should prevail over the theological.

5. The command of Joshua to the sun must be understood to refer not to the sun but to the *Primum mobile,* if the Copernican system is rejected.

b. The Accusers. Father Caccini appeared as a witness and deposed that he had heard of other erroneous and wicked opinions of Galileo. But those named by him as his informants failed to support his allegations. And even Fra Nicolo Lorini wrote to the Cardinal Inquisitor Mellini that "Brother Caccini did not appear to be fighting so much for the faith as for his own overweening vanity." This Dominican friar, Caccini, was one of those rabid preachers who, while destitute alike of the spirit of science and of the mind of Christ, pervert the Scriptures that they pretend to adore and divert attention from their own practices by outcries against the discoverers and champions of the truth. He it was who, preaching to an immense crowd in Florence, stirred the excitable Italians with the cry, "Ye Galilean men, why stand ye gazing at the sky!" Brother Lorini was "indifferent honest," but terribly scared and ludicrously ignorant. "We must keep our eyes open," he wrote, "lest a small error in the beginning become a great one in the end." He, too, has assailed Galileo from the pulpit, with less success, however, than the more declamatory Caccini. He had, though, inveighed against Galileo and mathematicians in general as adepts in secret science, in league with the devil, and suspected of heresy especially because they promulgated the opinions of Hypernicus, as Copernicus was called by this amazing professor of Church History.

c. The Trial and the Judgment. The original letter of Galileo to his friend Castelli, which had been written hastily, was not produced at the trial. Even the Inquisition balked at condemning so famous a man upon what purported to be a copy only. They fell back, therefore, upon Galileo's treatise on the Solar Spots. Here they found two propositions, one of which they declared heretical, the other erroneous, and both philosophically absurd. It is interesting to read them after the lapse of three centuries. They run as follows: The sun is the center of the Solar System and does not move from its station. The earth is not the center of the Solar System and has a daily motion of rotation. Cardinal Bellarmine was deputed, therefore, to call before him the propounder of these wicked propositions and to instruct him that he must not in any manner whatever discuss this opinion touching the mobility of the sun and the stability of the earth. And the congregation of the Index was at the same time ordered to prohibit every book that treated of the said opinion concerning the motion of the earth and the stability of the sun. It was maintained by some of his enemies that Galileo had been not only silenced but forced to abjure. This was denied both by Galileo and by Bellarmine.* The story has, however, been revived quite recently with some plausibility. The noteworthy thing in this first process is that Galileo's book on Solar Spots does not contain a single reference to Holy Writ. In other words, an accusation of heresy based upon the contents of a letter which were said to impugn a given passage in the Book of Joshua led to the condemnation of the accused for publishing a book never before incriminated and which in no wise touched upon any passage of the Bible. Galileo was sentenced (so it was held afterwards) to keep silence for life about the rotating of the earth.

II. The Second Trial. 1633.

a. The Accusation. In 1630 Galileo brought to Rome his dialogues on the two chief systems of the skies. He was given an *imprimatur* for Rome, but when he sought one for Florence it

* Bellarmine's denial is among the documents, both in his own and in Galileo's handwriting.

was refused. He received, however, in 1632 a letter from Father Riccardi, the proper authority at Rome, which both he and the Inquisitor at Florence regarded as permission to print the book. Indeed it looked as though the Pope himself had given his consent. For some reason, however, the Pope took great offense, and only by the urgent entreaties of the Duke of Tuscany was His Holiness induced to appoint a special commission to examine and to report upon the Dialogue before imprisoning its author. Upon the receipt of this report, which was adverse to Galileo, he was summoned to Rome. The charges, strictly speaking, were disobedience and deception: disobedience to the mandate of 1616, and deception in concealing the mandate when he sought the *imprimatur* for his Dialogue. There lurked a dread, even in the Holy Inquisition, of facing the real issue. "I have considered the book, and find that Galileo has transgressed the orders given him." So stated the man who had given him permission to print it,* and upon this statement the commission based its report. But real issues are not ghosts; they are the spirits of the future coming to their incarnation. Hence they will not down. This Inquisition of 1633 was evidently raised up, like Pharaoh, to be a warning for all future ages.

b. The Accused. Galileo was the greatest man then living; the explorer of the planets, the founder of modern physics, the inaugurator of the experimental method, the friend of Kepler and Campanella, the discoverer of the satellites of Jupiter, of the rings of Saturn, of the solar spots and the phases of Venus. Posterity was to know him as the author of the Dialogues—one upon the two chief systems of the skies and the others upon the new sciences—but his contemporaries were not ignorant of his greatness. Indeed the knowledge of it provoked them to that frenzy of persecution which intellectual superiority elicits in some mortals as easily as red banners elicit bovine fury. In 1610 he had become famous by the publication of the "Sidereus Nuntius," the Herald of the starry sky, in which he reported the observations

*Riccardi was dismissed from his office after the trial; a clear proof that he had given the desired *imprimatur*.

made with the telescope constructed by him in 1609; observations "of the surface of the moon, of the fixed stars, of the milky way, of the nebulæ; principally, though, of the four planets that revolve around Jupiter." But these discoveries were the outcome of a method which he had not discovered, a method which (one may say it reverently) had been revealed to him in his boyhood when he first measured the oscillations of the sacred lamp in the cathedral of Pisa by the beatings of his pulse. It was the method of observation and experiment, the method of reasoning upon facts verified and amplified by invention and construction; not mere liberation from authority, but a transfer of mental allegiance from books and their interpretation "to that naked divinity whose whole body radiates light," for seeking to unveil which Giordano Bruno had been burned to death at Rome ten years before the Sidereus Nuntius had startled the philosophers and the theologians of Italy. Eighteen happy years this extraordinary genius had spent at Padua protected by the Republic of Venice, the one power of Italy able to meet the persecutions of Rome with a steady front. Sarpi and Sagredo, lofty intellects and free, had urged him to remain, and warned him not to leave them for the uncertain protection of the Medicean princes after whom he had named the satellites of Jupiter. But Galileo longed to escape the drudgery of teaching; his heart, like that of all great thinkers, was set on discovery. "I will," he wrote, "finish three great works that I have on hand; I will give form to secret particulars of which the abundance distresses me; I will give to His Highness great and beautiful inventions such as no prince has ever yet received." To realize these enticing dreams of larger life in Florence, at a Medicean court, he gave up what his friend Sagredo called "the freedom and sovereignty of himself" that Venice had secured to him during his residence at Padua.

The magnificent mind of Galileo was not his only charm. He delighted in the beauties of nature and in the joys of companionship. The students at Padua cultivated his gardens, ate at his table, rejoiced in his wit, and seasoned their food with science and the surprises of invention and discovery with which their

teacher constantly regaled them. He was more than a great thinker and a charming companion, he was a devout soul. "Give thanks to God," he wrote from Venice on the 30th of January, the month of his first great discoveries with his "explorer of the skies," "Give thanks to God that he has been pleased to make me the first observer of things so wonderful, yet held concealed from all the ages." His brilliant daughter, when told in the convent to choose a patron saint, chose her beloved father. His letter to the Grand Duchess Christina di Lorena sketched with a steady hand the boundaries of faith and science. "We ought," he wrote to that noble woman, "to take good care not to erect into articles of faith conclusions about nature which must be constantly resubmitted to the senses and the reason. It is our right and our bounden duty to use the instruments given us by God that we may know the truth, that we may know the glory and the grandeur of the Creator, and read his divinity in the open book of the sky." He implored her, as he implored all that he could hope to influence, to prevent the impending condemnation of Copernicus. He asked not for approval but for liberty, and warned the heads of the church not to inaugurate a fatal conflict between the science and the faith of future generations. In the darkest hour of his life he sought strength in the story of Gethsemane, and when death approached to lead the blind old man into the light of eternity he said to a friend, "Two consolations sustain me constantly: that I have never departed from my duty and my reverence to the church; and my own conscience, known in its entirety to me only upon the earth and in heaven to Almighty God." His dying lips breathed pardon as he prayed the God of mercy and of love "to destroy the roots of hatred in the hearts of his unhappy persecutors." But he had incurred the enmity of the Jesuits and the wrath of the pope. One of the former told him that if he had known how to maintain the affection of the Fathers of the Collegio Romano he would have experienced none of his misfortunes, and he would have been able to write what he pleased about the motion of the earth. The ways of the devil are not divine; they are by no means past finding out.

c. His Judges. The central figure of these illustrious inquisitors, Matteo Barberini, Pope Urban VIII, was declared by the Jesuits to be none other than the Simplicius of Galileo's Dialogue. On the other hand he has been pictured as the friend of Galileo. The former suspicion arose from the Pope's favorite argument appearing in the mouth of the dunce of the Dialogue; the latter belief from the patronizing behavior of Barberini to Galileo in the days of the astronomer's glory, before his own election to the papacy, and from his own hypocritical asseverations. The Pontifex and the theologian in him did not wish the sovereignty of the heavenly bodies to be taken from the earth, "seeing that the equality of it with the other stars would certainly accomplish the ruin of religion." Urban delighted to issue commands in all things, temporal and spiritual, literary and scientific. These qualities, more than his supposed likeness to Simplicius, made him take an active part in the trial of Galileo, urge his condemnation, and show no mercy to the unhappy discoverer. To all the difficulties of his own position Urban had one annihilating answer: "Nothing is impossible with God." Cardinal Gregio, the second inquisitor, was a man of good will, but, like most Roman theologians of that period, he looked to Holy Writ for his astronomy. He knew nothing of natural science or of scientific methods. Zaccaria Pasqualigo, the third, was a writer of mediocrity, who some years after the condemnation of Galileo fell himself beneath the judgment of the Inquisition. The gem of the collection was the Jesuit, Melchior Inchofer, who may be described as singular, not to say, strange. Credulous to absurdity, he began his career by printing some letters to the Madonna of Messina, or "the Messinian Virgin," in which were contained propositions that were censured by the inquisitors and that he was obliged to retract. After teaching at Messina he left for Rome, where he entered into the good graces of the Barberini and was able to acquire such authority that he was consulted in the Jansenist controversy and was commissioned to lecture first in the Roman College and then in the German. He was a man of small mind but of vast memory, so that he filled his books with all sorts

of citations on every possible subject. In treating astronomical questions he showed himself a frenzied opponent of the Copernican system. His two books have no scientific value, but are highly instructive when compared with the reports made by him and his colleagues in the case of Galileo. One of them bears the title Tractatus Syllepticus—the other was never published. The Tractatus Syllepticus has for a frontispiece a terraqueous globe inclosed in a triangle with the bee of the Barberini (symbol of the papal family) at each angle, and with a ribbon floating from the vertex in which is to be read *his fixa quiescit.* The arrogant words of this motto did not displease Pope Urban VIII, who seems to have taken pride in commanding the earth to stand still. "It stands still and firm," wrote Inchofer, "by virtue of thy commands, O Pontifex." This book, which appeared in the year of Galileo's trial, was already written when Inchofer presented his reports. "That the earth stands still is not only of itself an article of faith, *but it is also deducible from another article of faith;* namely, that the sun moves in a circle in which it is properly held." "The Copernican system places the earth in the sky above Venus and the sun in the center." If this were true then we must strike from the creed "He descended into hell and ascended into heaven." "Moreover," continues this wonderful Inchofer, "the Copernican system invalidates some propositions of the other doctrines of the Scripture, of St. John, and especially of St. Paul: 'Seek those things that are above, where Christ sitteth on the right hand of God.' 'Set your heart on things above, not on things on the earth.' No proposition is true in science unless it conform to a true theology, and if the Copernican doctrine were admitted these words of Paul would be absurd." In his unpublished book Inchofer adduces still more astounding proof of the unsettling tendencies of Galileo's doctrines. "If God," he argues, "commanded the apostles to teach all nations, then all nations must be in this world. But if there are other worlds, we cannot in any way determine whether the men living there are immune from original sin or are also subjects of redemption." "Moreover the Pope is infallible, and he has pronounced the Copernican doctrine false

and contrary to Holy Scripture, and not to be tolerated in one who bears the name of Christian." Father Vincenzo Macolano, the fifth inquisitor, was familiar with geometry and architecture and not altogether adverse to the Copernican doctrine; inclined, therefore, to restrain rather than to encourage the hostility of the Pope and the Inquisition. He alone had more abilities than all the others mentioned. To him is undoubtedly due any mitigation of Galileo's treatment. Although the decree was signed by seven only of the ten inquisitors, still it was a unanimous finding; at any rate it was so proclaimed. The three who did not sign would hardly have dissented. Two of the seven subscribers were the cardinals Bentivoglio and Scaglia. Bentivoglio knew Galileo in Padua, and he regrets in his memoirs that "the unhappy Archimedes brought destruction upon himself by printing his new opinions upon the motion of the earth, which were contrary to the true common sense of the church. As a supreme inquisitor I tried to aid his cause as much as I could." Scaglia, although he had read the Dialogue with Benedetto Castelli, held with Bentivoglio that the rotation of the earth was contrary to the true common sense of the church and to Holy Writ.

d. The Trial and the Sentence. Galileo, old and ill, started on the 20th of January, 1633, for Rome. After a terrible journey, through bitter cold and a devastating plague then raging, he arrived at the city gate on the 13th of February. The strife had lasted already nearly a year. He had suffered agonies of body and of mind; threatened by the pope, tortured by the visits of the inquisitors, enfeebled by age, harassed by domestic cares and by a painful disease and exasperated by the insolence of his enemies, he was in wretched case for the excruciating ordeal. He had written his book with great caution, lured on by the expectation of kindly forbearance. Why had he not waited to publish all his thoughts fully and freely and then defied his enemies like Giordano Bruno? The Tuscan ambassador hoped to save him, and Galileo clung to life for his dear daughter's sake and for the sake of his sister and her helpless children. But not until the 12th of April did the first examination take place. Those are

clearly wrong who say that he was not summoned for disobedience and deception, for he was not questioned at first upon any other points. Moreover he defended himself by declaring that the phrase "in no manner whatever" was not used by Cardinal Bellarmine in the instructions given to him, and that he had not held nor defended the Copernican opinions in the Dialogue. True, the reports of the inquisitors alleged that he had, but their purpose was to prove disobedience and deception, as is plain to anyone that studies them.

The readers of Macaulay's Machiavelli will remember his description of the Italian mind. But this alone is not the explanation of Galileo's attitude. Lying was a common vice of the European mind in the sixteenth century. Queen Elizabeth and Catherine de Medicis were deliberate liars, so were Francis Bacon and William of Orange and Henry of Navarre. Even Luther wrote to Melancthon that a good round lie was preferable to equivocation. No! Italian manhood throughout the whole peninsula had weakened under the Spanish subjugation and the outrages of the Inquisition. Dantean defiance was not to be expected of this infirm old man when his best friends were urging him "to do whatever they wished." "I am here," he exclaimed finally, "to obey." He was threatened with the torture, although it was probably not applied; thanks to Macolano, but not to the Pope. The threat was unavailing; for some reason Galileo would not admit, and never did admit, that he had disobeyed the instruction of 1616 as he had understood it. Indeed in the last months of his life, when asked about it, he replied in bitter irony: "The falsity of the Copernican system ought never to be doubted, especially by us Catholics—having the irrefragible authority of the Holy Scriptures, interpreted by the supreme masters of theology, whose concordant assent renders certain the stability of the earth and the movements of the sun around it. The conjectures by which Copernicus and others have supported the contrary are all demolished with that most solid argument drawn from the omnipotence of God, which is able to act in diverse and even infinite modes, even though in our opinion and observation it appears to be acting

in one only; we ought not, then, to wish to shorten the hand of God, and stubbornly to assert a thing about which we can so easily go wrong." In a word, Galileo by this obstinate insistance upon his formal obedience decoyed his tormentors into the flames of infamy from which they are never to escape. They commanded him in 1616 not to sustain or to defend the Copernican theory. He wrote neither an exposition nor a defense. He wrote a Dialogue. They tried with threats of torture to extort from him the confession that he had intended to disobey them. They failed. To his friend the Tuscan ambassador he confided his wish to defy them in a bold defense of his real opinions. The ambassador protested, in pity for the victim and in contempt for the tormentors. "End the matter at once," he said. "Do not trouble yourself to expound or to maintain your true opinions. See what they wish you to see, and hold what they wish you to hold." To such degradation had Florence and Tuscany descended. "But," adds the ambassador, who himself tells the story, "that night I thought he would surely die." He did not die. The next day he appeared before his judges. Threatened again with the torture he exclaimed, "I am here to obey, and I have not held that opinion after the former decision, as I have said." And with a trembling hand he subscribed the protocol of that day's terrible proceedings. He was sentenced to abjure and he abjured; yes, upon compulsion. But his tormentors overshot the mark. In their eagerness to assert their authority they began the formula of abjuration thus:

> "I swear that I always have believed, do now believe, and with God's help ever shall believe, all that the Holy Catholic Apostolic Roman Church holds, preaches, and teaches. I am, however, declared by this Holy Office to be nevertheless suspected of heresy. . . . Therefore, *in order to remove this well-founded suspicion* from your Eminence and every Catholic Christian, I recant, I abjure and condemn the aforesaid heresies."

After the abjuration he was imprisoned, and remained a prisoner until his death. John Milton was as good a judge of heroism as any man that ever lived. He knew, moreover, the Italy of the seventeenth century; therefore his admiration for Galileo should give us pause when words of condemnation start to our lips. Galileo ventured more and suffered more for science than any man of

his age. He was not in the strength of early manhood, like Martin Luther at Worms, nor was he supported by such a powerful friend as Frederic the Wise or by popular sympathy. Even Campanella wrote that he did not dare to profess publicly the Copernican doctrine, and Castelli held his peace. It is a pitiful spectacle, disheartening even more than it is instructive. For it shows how the intellectual and moral development of a splendid people and a magnificent church can be arrested by the persecution and degradation of its men of genius. Galileo was indeed not conquered. The Dialogues of the New Sciences were published at Leyden in 1638; the cruelties of the Inquisition, the death of his beloved daughter, his increasing blindness could not extinguish the rekindled fires of that tremendous brain; the old characters (Simplicius included) reappear in the last of his immortal works; which was at once a challenge to his persecutors and the morning star of modern physical science.

Why did the suborners of perjury, Pope Urban and his inquisitors, frame and impose this shameful abjuration? The answer is revealed in the documents: *To terrorize the teachers of every Catholic country.* The bishops of Italy and Spain and Belgium sent to the Inquisition certificates that the formula of Galileo's recantation had been read to the assembled professors of philosophy and mathematics in their respective jurisdictions.

Let no one imagine that this story has been told to renew the shame of the seven judges who disgraced Christianity in degrading Galileo and in terrorizing the teachers of science. God forbid! Galileo stands in history as the victim of conditions that tend perpetually to return; conditions that belong exclusively to no creed and to no clime, to no century and to no sphere of human activity. They belong to no creed; for Protestants must remember that in the same century as Galileo suffered Hugo Grotius and Anne Hutchinson, John Bunyan and Richard Baxter and Samuel Gorton, who, with his anabaptists, was first robbed and then banished from Massachusetts Bay. The infamous act of uniformity and the diabolical five-mile act that drove hundreds of

nonconformists to perish in poverty or in prison belong to the same gloomy period. So does the Massachusetts law of 1644 making it a crime to deny the validity of infant baptism, and the Scottish law of 1670 inflicting the penalty of death upon anyone who preached in the fields without permission. They belong to no country: for Socrates was an Athenian; Hypatia taught in Alexandria; Gottschalk was a German; Roger Bacon an Englishman; Pascal French; Oldenbarnveld Dutch; Carstairs a Scot; Vavasour Powell an apostle of Wales; Hans Hauge a Norwegian preacher; and Elijah Lovejoy an American editor. They belong to no sphere of human activity; for as late as the nineteenth century even scientific investigators have assailed each other with opprobrious accusations and venomous suspicion. Michael Faraday was threatened with exclusion from the Royal Society in 1823. "When I think," said Christophle to Pasteur in 1888, "of the passionate struggle and terrible crises through which you have passed I recall also the irony of those ready-made phrases which speak of the serenity of science and the peace of laboratories." Scientific circles are nevertheless serenity itself compared with the truculent tyranny that disgraces political and industrial life. It is indeed a grim humor that terms a band of hired sluggers "an education committee." But far more perilous to society are the moral sluggers who cow the souls and palsy the tongues of thinking men. Silence purchased is a base thing; silence imposed is both humiliating and dangerous. Such silence is not golden but craven. It is the mother of lies. Wherever it prevails the forms of folly flourish and wickedness abounds, while it permits the contagion of Misoneism and Heresiophobia to infuriate whole communities as the dread of witchcraft maddened Salem.

It is, of course, easy to find excuses for those who in times of crisis hold their peace. Not a few of Galileo's contemporaries condoned the conduct of his persecutors by pointing to his indiscretions, those intellectual delinquencies which to some eyes are always less pardonable than the gravest moral offenses; for who would lift the Ten Commandments or the Sermon on the Mount to the same level as the Articles of Faith? Thus they blinded

themselves to an issue that rose far above all personal considerations, involving as it did the welfare of Italy and of Christendom. Perhaps they muttered in their timidity, "Truth belongs to God; he has it in his keeping." Verily he will not suffer the truth to perish; but woe betide the cravens who come not up to the help of the Lord! It was quite true that Urban VIII and the Holy Office could not stop the rotation of the earth, but they could and did stop the progress of Italian science. Even Viviani and Torricelli abandoned the regions that their master had explored to his undoing. It is quite true that the stars in their courses fought against this unreason; and in due time the Herschels followed in their train. But, in spite of the stars, malignants like Caccini and obscurantists like Inchofer made of Italy an intellectual desert and called it peace; and the depths of degradation to which Italian preaching sank can be measured by reading Father Orchi's sermons, that delighted vast crowds in the cathedral of Milan; as pitiful drivel as ever tickled itching ears.

That an infirm old man, after months of physical suffering and moral torture, could be goaded to perjury by one called the Vicar of God is terrible enough; yet it is a small thing compared with what these persecutors of Galileo and of Port-Royal hoped to do in Catholic Europe. And it was no fault of the Calvinists of Holland, the Puritans of Massachusetts, the Episcopalians of Great Britain, the Lutherans of Norway, that like conditions were not imposed upon the thought of the Protestant world. We have indeed been saved, but so as by fire. The rack and the fagot are gone. The instruments of torture peculiar to our age are mild compared with the stake and the scaffold, the prison and the exile, that threatened the pioneers of intellectual discovery. At the worst the afflictions of the modern thinker are light compared with theirs—misrepresentation and calumny, brutal attacks from the ignorant and the unscrupulous, the distrust of the timid and the hatred of vested interests, the loss of friends, or of position or of opportunity, thwarted plans and wasted strength. The modern thinker need not resist unto blood and it ill becomes him to pose as a martyr. The chief sufferer from enforced silence is the community that permits it to be needlessly imposed. For a moral

atmosphere deprived of the love of the truth becomes corrupt and deadly. More important than any particular truth is the love of truth and the hatred of falsehood. Recent revelations indicate with distressing clearness that the air of America is poisoned with an idolatrous belief in the power of deception. Yet God's hatred for untruth is writ large in the Scriptures and in the annals of mankind. "Because they received not the love of the truth which might have saved them" wrote Paul, in words that stab like lightning, "therefore God sendeth them the working of delusion which is to believe a lie and be damned." Such is the penalty that has befallen the church whenever it has imposed a needless silence. It befell the Church of Rome when it tried to silence Luther; it befell the same church again when it goaded Galileo to perjury and Port-Royal to destruction. It befell the Church of England when it drove the non-conformists to prison, to poverty and to exile. There is a silence that is golden. It is the silence described by Pasteur in words of thrilling power—the silence "of the investigator who believes that he has discovered a scientific truth, yet imposes silence on himself, sometimes for years, striving to destroy those very conclusions and never proclaiming his discovery until every adverse hypothesis has been exhausted." This is the golden seal upon lips that love the truth. There is, though, another kind of silence, shameful and destructive of all real knowledge, and this was the kind of silence imposed upon the investigators of Catholic Christendom by Urban and the Holy Office. They enlarged the Articles of Faith so as to make inquiry impossible and the search for truth a crime within their jurisdiction. In their purblind arrogance they were trying to obliterate the laws of God. *His fixa quiescit* wrote the fawning Jesuit to the haughty pontiff. The earth stood not still; neither did he that sitteth in the heavens laugh. For although the Lord had them in derision, his grief and his anger were greater than his mirth. The Bride of Christ was being dishonored in the house of her pretended guardians.

Charles J. Little

Art. III. PRIMITIVE RELIGION AND THE PSYCHIC NATURE

Primitive man determined primitive religion. What he was by nature regulated what he was in belief and deed. A fundamental problem it is, therefore, to discover what kind of a being this new-born creature was, standing awestruck in the presence of the sublime world in which he was the masterpiece. Not much do we know about him historically, but present-day psychology and anthropology permit us to make some very definite claims concerning his nature. The new branches of learning have conclusively demonstrated that in no sense can the modern savage, with his bestiality and absence of moral insight, be taken as representative of God's earliest members of the human family. Since the days of John Stuart Mill the wisest thinkers have held that the savage of to-day is a degenerate, the lamentable resultant of gross and long-continued errors in belief and conduct. Little light can he throw, therefore, upon the problem of the origin of the religious life. Much more sane is the tendency toward the study of the soul-life of the child as representative of all mankind. Runze is an ardent advocate of this method when he states, "The analysis of the child's soul-life furnishes the clearest insight into the origin of religion." Nor has a certain brand of science failed to contribute an answer. Dominated largely by the conception of man as the product of an evolutionary process, it has tended to crowd him as near as possible on to the plane of the animal, and to place the smallest valuation upon his intellectual and spiritual capacities. The exigencies of the theory demand that "only by chance does man happen to stand at the summit of the hierarchies of plant and animal," and that between primitive man and the brute creation there is but an insignificant difference, inasmuch as all of his impulses and conceptions and psychic manifestations are but slightly modified copies of what is found in animals. Religion, then, is degraded, and is traced to mean origins. Empedocles declared it to be a "mental malady," Fuerbash characterized it as "the most

pernicious disease of mankind," and others attempt to account for it as the outcome of ignorance and fear. Darwin, for example, sees a religious element in the action of his dog when the creature howls with fear before a curtain swayed by the wind, as vaguely suggesting to it an unknown and terrible power.

Diametrically opposed to these mistaken naturalistic theories is the view that has been in large measure the traditional tenet of theology. This conceives of man as characterized in the beginning by a unique perfection, possessing high intellectual and spiritual endowments, as fully developed in high psychic faculties as to be reckoned a true Aristotle, with a marvelous grasp of mental problems, with an unimpeachable moral nature, and living in communion with the Infinite by immediate knowledge. This theory has the immense advantage of grounding religion in man's nature, and of making his spiritual manifestations not fortuitous and superficial, but normal and primary and fundamental. Lubbock and Tyler, who lent all of their learning to the support of the belief that religion was not an essential part of human nature, have been proven guilty of misinterpretation of their ethnological data, and have been superseded by such scholars as Oustrefages, who states, "Nowhere do we find even a division of the human race, however unimportant, professing atheism. Everywhere and always man has a religion." Its very universality, therefore, argues against any superficial, sceptical, and sensationalistic theory as to its origin, and compels us to seek for its fundamentals in human nature itself. As Kellogg says, "Religion exists because man is what he is." But even after we have reached this conclusion much sifting is necessary before we can get at the truth as to how religion is related to man's nature. Plato and Cicero held to the theory of "innate ideas" as giving the explanation for religion, and in later philosophy Descartes, Locke, and almost all of the deists of England and France, held that man was born with a knowledge of God and that all spiritual conceptions were as native to him as is sight or hearing. The theory aims at making religion simple, but, if it is true, there ought surely to be a more noticeable agreement between religious phenomena and conception among various peoples.

But even the fundamental contention of "innate ideas" has been discredited since the days of Hume and Kant. All that the mind possesses is, as Rumze says, "Capabilities and tendencies which gradually unfold themselves." Closely allied to this impossible theory is that of "Intuitionalism," which claims, as Caldecat shows, that "the divine world was known by immediate perception, like the external world, or else by self-evident perception, like the mathematical axioms." But this view, despite its popularity with some theologians, has generally been questioned because of its many implied contradictions, and particularly because it separates religion too largely from the recognized faculties of the human nature. Not less objectionable is that theory which argues for some "special faculty of the soul" to recognize God. It begs the question and is meaningless. As Bowne declares, "Nothing is explained by reference to a faculty, since the faculty is only an abstraction from the facts." Decidedly the most popular conception in regard to the origin of religion is that of a supernatural revelation by means of which man is put immediately into knowledge of God and communion with the spiritual world." "Just as the dog knows his master in man, just so does man have by revelation this knowledge that makes him conscious of God." And to this view Jewish, Mohammedan, and Christian systems of theology have persistently held; assuming, as Jastrow states, "Divine revelation as a necessary factor in the use of religion." True religion, then, is in one sense or another the result of God's revelation; and some would declare, with Justin Martyr, that all false religions are the revelation of demons. The great Gladstone maintained that all of man's knowledge of God was given by direct revelation, and that religion, as given in the beginning, contained six fundamental doctrines, such as the unity of God, a divine Trinity, and the connection of the Redeemer with humanity by his miraculous birth. But, however strongly anyone may hold to the general theory of a primitive revelation, certain it is that this particular view must be summarily dismissed. Shelling's subtle protest strikes deep when he says that this conception of a primitive Revelation does violence to the dignity of man, making him natively

atheistic or unspiritual, and dependent for his sublimest and most vital characteristic upon an external process. It presupposes that man has no inherent tendency toward religion. However, Schelling's argument may prove too much; for the doctrine of a primitive revelation is not necessarily invalidated on the supposition that the revelation is externally given. The truly central question is as to what the external method was of this inured revelation to the consciousness of man.

A new definition or interpretation, therefore, of the term "revelation" is imperatively necessary. Absolutely no right have we to restrict it to some narrow meaning, as theology has too frequently done. Why make it one-sided and limited? Every manifestation of the divine to humanity, whether particular or general, specific or continuous, is a revelation. How small a conception of "revelation" is that which narrows it to God's disclosure of himself in some anthropomorphic method or by means of set didactic theses. The entire idea is belittling not only to God but also to man himself. We must rise to the higher thought of a revelation as given through all of those divinely ordained factors which are related in any form to man's nature, as it is, in its reactions upon the external world. Any experience helping man to a knowledge of God is a revelation of God. Man's nature itself, with its noble capacities, is a channel of revelation. The universe also, in whose presence man lives, is a form of God's revelation. Man's effort to find God is indeed reasonable only as God has made it possible through every method of disclosing himself to humanity. Who forgets God as the primal and all-important source of revelation overlooks the vital truth of all religion. This truth Warren has forcefully expressed when he says, "Whatever the name or nature or means of the instruction through which a developing human being comes to a consciousness of God, that is a form of divine revelation," and "Man's search after God is but the consequence of God's antecedent and incessant quest of man." Considering God, then, as the source of all revelation, manifesting himself through all possible means, each equally divine since each is equally ordained of him, we may speak of man as coming into the pos-

session of his religious consciousness through the aid of both subjective and objective factors. The "ego," with its many subtle powers, reacts upon the universe of presented phenomena and the inevitable result is a consciousness, within man, of God, his Creator. That this vast problem of interaction must be understood from the standpoint of man's own psychic nature every psychologist and epistemologist recognizes. Many philosophies of religion have lamentably failed because they misapprehended the interrelation between the three fundamental factors, God, the ego, and the phenomenal world. The vital but sadly neglected question is as to whether, through the interconnection of these factors, a consciousness of God could have failed to dawn in the soul of man. Here Edward Caird shows his vast superiority over many other philosophers, for he declares that "the idea of God is the beginning and the end of knowledge," and that "Religion is essentially a consciousness of the Infinite presupposed in all divisions of the finite; a consciousness which, however little it is understood by him whom it inspires, is yet an integral element in man's mind, of which he can no more rid himself than he can get rid of the consciousness of the object or of himself." In the very exercise of his faculties a knowledge of God is implied; and man could not be the kind of being that he is—becoming, first, conscious of the external world, and then, later, of himself—without finally by his very nature reaching at last the sublime goal of a consciousness of God. We are, then, justified in claiming that if religion, as an expression of man's divinely-ordained psychic nature, is to be understood at all it must be grasped from the standpoint of the fundamentals, of his life as a whole. Only as we recognize the laws of the "natural" can we come into an understanding of how the "supernatural" processes unfold. Religion is not merely a supernatural revelation. It is the supernatural revealing itself in the "natural," which itself is supernatural. Fundamentally wrong it is to refuse to examine the laws of man's spiritual life, and the supreme place that religion holds in his nature according to these laws. Here psychology comes to our aid as teacher and interpreter. In regard to the activities of the soul it holds that all psychic manifestations are

reducible, as Punjea states, to three elemental functions of our being, each having its own place but all combining to produce those complicated psychic phenomena to which we are accustomed. The basal activities of our spirit are designated, according to a long-established terminology, as feeling, knowing, and volition. Every religious manifestation in man must be related to these three soul-factors, for man cannot contradict his own nature. The "consciousness of God" depends, therefore, as does any other consciousness, upon the psychic activity of man. A decided advantage to cleansers of insight it is for us to recognize this, for we are then spared the embarrassment of postulating an impossible "innate idea," or a "special religious faculty," or an incomprehensible anthropomorphic manifestation, to account for man's religious life. In this connection Tyler's words are significant: "In this free converse of the finite with the Infinite Spirit, the psychological constitution of man is not set aside, and it is inconceivable that any truth could be made intelligible to man by his Creator save through the capacities with which he has endowed him. Any method which would dispose with the laws of psychology would seem to be both unnecessary and impossible." In the normal psychic laws of human nature must be found, then, the ground of religion, as God utilizes these as channels of divine revelations.

Of the importance of "feeling" in religion all are aware. If the popular contention is true, that man's spiritual life began simply and then gradually matured, and if James's argument is well-founded, that man's psychic manifestations are in the beginning largely subconscious, then it is natural to suppose that the primary impression dawning upon the spirit of man was some variety of feeling. The vast, weird, powerful, changing, world—intended to be his teacher directing to God—must have aroused in his soul countless impressions concerning which he was ignorant, but which nevertheless left their indelible trace upon his spirit. Before he tried to analize them they must have given birth to multitudinous subtle feelings, some superficial because based upon insignificant experiences; others profound and lasting because based upon both the ordinary and the unusual cycle of events that

exercised their weird spell over him. What would be the unmistakable outcome of these psychic proceedings? Certainly this unanalyzed stream of impressions would assume a religious worth. Being impressed by the manifold natural phenomena, why should not man come through these to some religious conceptions and feelings? If these have come through God's agencies and plans, why deny that they could unswervingly lead man's spirit Godward?

And just here connection is made with those theories that lay so great stress upon the much-despised psychic activities, such as fear, awe, terror, and the sense of limitation. There is a deal of truth in the hypotheses, if rightly understood, that these may be the first voices of religion. If the sense of terror and awe in the presence of the powers of nature finally leads to a clearer thought of a supernatural Being or beings dominant over nature, why object to this method of spiritual development, and of impartation of divine truth in view of the sure beneficent results to follow? Nor is it possible to discover any religious system, however matured or advanced, that does not lay great stress upon just these mysterious, unfashionable feelings, too subtle for analysis, yet profoundly real in their spiritual import and significantly productive of definite moral actions. Here also the truth in "Intuitiveualism" appears. To the average mind the strongest proof for the existence of God is just in the fact that he is somehow grasped and appropriated by this subtle power of feeling, that same weird power of feeling that compels the savage, trembling with fear, to bow before the tree shattered by the thunderbolt and to offer a placating gift to the powerful spirit of the storm. Here mysticism also finds its justification, recognizing as it does that man is not all reason, but that he possesses more incomprehensible and undefined faculties that are in quest of God, and which makes it possible for man, in the secret place of his soul, to commune with the Infinite Spirit. Basing his arguments upon just such considerations as these was Schliermacher led to his famous definition of religion as "the feeling of dependence." Nor has philosophy been able to invalidate his definition when it is considered from a certain viewpoint, for the feeling of fear, wonder, admiration, joy, security, dependence,

limitation, must have led man, both immediately and gradually, under his developing soul-powers, into a settled conviction of a "something" infinitely above man in power, upon whose favor man's very life depended. Utterly false, therefore, are the empiricists' contention that these peculiar feelings of man's soul are purely accidental. They are, on the contrary, supremely significant, as being the first touches of God's fingers upon the harp of man's soul. But, however fundamental in the psychology of religion the factor of "feeling" may be in its manifold ramifications, the deeper element of "knowing" also appears. Man is a thinking as well as a feeling being. In fact, at just this point, does he emphatically differentiate himself from the highest of brute creatures. Utterly unable would he have been to come to any definite and noble religious life without the possession and exercise of this faculty. With that life of the spirit where man must have been the prey of his impressions, grounded mainly in his subconscious flux of feelings, man could never have been content. And with these he did not stop. As his larger and fuller sphere of faculties had opportunity to assert itself would he advance from the stage of passive receptivity, in which the subconscious ruled, to the condition in which he would have clear, though incomplete, conceptions concerning his environing world. Out of the abyss of the subconscious mind must gradually have emerged the double conception of the objective world and of the "Self." Immediately, as a thinking being, would he begin to ponder over what he beheld and what he himself was. The stupendous changing phenomena of nature and the mysteries of his own being must have energized his mind, and as a primitive scientist and philosopher he must have endeavored to become the interpreter of what he saw about him and of his relation to them. The intellect has its hungers as well as the heart, and the varied problems besieging his mind would inevitably arouse its latent powers. A strategic moment was that when he first said "Why" and "What" to the cycle of phenomena! Passing from the thought of himself, as agent he must finally have advanced to the point of finding a cause for all things, including himself. And, led by its own majestic instincts, what

could have prevented the intellect from postulating a divine Being as the ground of all existence, the Creator and Upholder of all things? Latent in the very use of the mental faculties was the inevitable thought of God. Man could not have been a thinking being and have missed him, the inspirer of all thought. Nor is this explanation of religion from the standpoint of this second psychological factor unworthy. "The search for a world ground" must never be discounted as an intellectual motive. Not that "man was a philosopher before he was religious," but that his religious nature found some channel of expression in his intellectual faculties which directed toward a rest-bringing belief in God. Man involuntarily believes in God from a consideration of his works. Kant criticised the cosmological and teleological arguments for the existence of God, but they still continue to hold an impregnable place in apologetics because of their logical simplicity and directness. Paul declares that man "from the knowledge of things that are seen" comes to a belief in a Being not seen. Why not grant that always, even from the first, the phenomenal world should have led man's sublimely-endowed mind to a recognition of a supernatural Being? But those possible errors into which this intellectual activity may have led must not be overlooked or minimized. False interpretations of the known facts of nature might eventuate in egregious mistakes, and polytheism, pantheism, idolatry, and all kindred abnormalities, would readily result from misconceptions of the mind or from observations of the mental life. The Bible record of the "fall of man" is a powerful picture of what horrible consequence would follow when, through willful misuse of any of his faculties, man's heart and mind were permitted to go astray. A pitiful derangement of mental beliefs must have resulted from malpractice in life and from the presence of Sin in man's soul. But just as all purely intellectual abnormalities would tend to be corrected by further appeal to the scrutinizing thought of man, so may we believe that to men from the first, a relatively high and correct conception of God would be possible. Modern ethnology unequivocally declares that an undefined monotheism was the religion of early tribes and peoples. As an intellectual

achievement monotheism is no more difficult than polytheism or pantheism. Through the use of his mental faculties man must have come to some belief in God. All deductive theology of our day is but a more philosophic putting of those arguments of the reason which primitive man must have felt. Dominated by the great principle of causation, which Edward Caird says is "the axis and fulcrum of the human mind," how natural that he should have personified nature, believing that its great forces were, somehow, beings like himself but vastly superior to him in influence. We can see no danger, then, in holding that, through some simple animistic belief, primitive man may have come by this process of external personification to a belief in the Supreme Person, the great Soul. And if man's intellectual faculties traveled on this humble road, which nevertheless led to God, then the pathway is indeed divine.

The significance and importance of the third psychic factor, of "volition," now appears as a force in religion. At the same time that man recognized his "dependence" upon a superior Being must he have become conscious of his power of freedom also, a power by which he regulated his own conduct and upon which his own happiness was found to depend. His deeds were accomplished not automatically, but in response to the direction of his own will. Partly because all actions are not equal the moral element begins to reveal itself. Some deeds are adjudged to be good, others to be evil, and this judgment is as instructive with him as his knowledge of the difference between white and black. He feels an instinctive obligation toward certain course of action. His "conscience" begins to assert itself. As Grane points out, "Man will always recognize that there must be a choice between motives, and that he is superior to all motives." The "ego" may be, as Grane states, "an unknown X," but primitive man feels an ethical responsibility. Pressensé is correct when he says, "The problem of man's freedom thus involves the problem of morality itself, its principles and its origin." Conscience must be understood in its relation to this fundamental power of volition. Such writers as Kant, Hegel, and Fichte contend that it does not have its existence apart from the

three psychic factors already referred to, but that it is a possession based on a priori ground, and not coming into existence out of man's sense-life, as the rampant empiricist claims. The whole grand fact of the moral life arises in relation to the acceptance or rejection of what the conscience gives in the free exercise of its power of choice. The "categorical imperative" holds sway because man intuitively recognizes the law of "thou shalt, for thou canst." And how much more worthy is this conception of the moral nature than that of the empirical school of Locke, Mill, Spencer, and Büchner, who advocate that all morality is not the consequence of the power of the ethical will over actions, but that moral valuations arise in the soul as men, through experience, learn to attach feelings of pleasure or pain, good will or bad, to specific actions. All sane philosophy is moving to the conception expressed by Bowne, "The idea of moral obligation is a necessary function of free intelligence in any world where conduct is possible; and by this imposition of duty upon itself the soul first arises into properly moral existence." Religion and morality are thus in their beginnings essentially one, and morality, as the supreme goal of life, follows inevitably from man's belief in God and from those subjective moral standards native to the human spirit. By whatever experience the moral life of society may have developed this much is indisputable that ethical valuations received moral worth, and the judgments and standards of the will became influential in regulating life, because of their religious implications. As Tyler states, "Religions and morals alike have their origin in man's divine constitution, and that feeling that we owe homage to goodness is, in itself, an authoritative worth." Pfleiderer's words also are significant: "Based on a religious motive and guided in its development by a rational understanding of the condition and needs of human nature, morality will realize itself in a universal human community in which nothing but good is done." But in every moral deed the moral judgment has exercised its authority, and all such activity bases itself fundamentally upon man's psychic power of volition. Our inevitable conclusion from all of this is that religion is to be comprehended as a phenomenon of man's en-

tire psychic nature. As the climax of the soul's achievements, and destined to lead man into a knowledge of God and tranquil communion with him, religion demanded for its existence the combined activities of man's great trinity of powers. Every exalted faculty had its splendid share in this the soul's masterpiece. Pressensé has appropriately said, "All the avenues of the soul lead up to God himself. Man's speculative reason, his practical reason, his heart, all lead Godward. There is not one of his faculties which is not in its highest aspect, religious. In a word, religion is life with God, in God, for God." This supreme psychic manifestation is, then, indeed the "function of the entire man."

What the process was of the development of man's religious life we cannot discuss here, but this much ought to be said: If religion as an essential outgrowth of man's entire psychic nature depended for its maturity upon the maturing of man's latent powers, then there must have been some development and unfolding in the phenomena of the soul-life. Under the many needs of his divinely-given nature man's religious life must gradually have sloughed off errors, misinterpretations, partialnesses, malpractices, insufficiencies, until under those subtle and forceful workings of God upon individuals and nations, and finally in that supreme revelation of himself through Jesus Christ, man comes, as J. Caird says, "by the constant exercise of his spiritual activities to appropriate the inheritance of which we are already in possession." Have fetish-worship, animism, ancestor-worship, and nature-worship their place in this stupendous development? Yes; as did any kind of religious activity, however lowly, that kept alive on the altar of man's soul the divine fire of the thought of the Infinite Spirit. Always man was trying to find his heavenly Father, because always God was on the quest of man. In the feeble beginnings of religion in man's psychic nature was God; in its majestic unfoldings, there also was God.

Philip F. Fuick.

Art. IV.—WILL KIPLING'S POETRY SURVIVE?

In things literary, as well as in things scientific, reaction seems frequently to follow action. It is only a few years since Kipling's Barrack Room Ballads first appeared in print, yet in this short time he has risen to a height of popularity truly remarkable, has apparently crossed the summit, and is slowly descending. This statement applies, however, particularly to his verse; there seems little abatement of demand for his prose fiction. The critics, some of them at least, tell us that Kipling's poetry is transitory, trifling, and cannot abide; that he bears no stamp of permanence; that his range is narrow, his sentiment coarse, his ideals of womanhood either lacking or worse than lacking, his poetic talent low and unimportant. Now it is true that these criticisms have some ground in fact, but it is perhaps also true that they are inspired by a tendency to comment unfavorably rather than by a deliberate and considered judgment. We should surely be loth to feel that Kipling's poetry would in a few years cease to be read, and we not unnaturally ask ourselves what the qualities are which have secured permanence to those poets who do abide. We may reasonably question, if we except the sorry stuff that he has put forth during the past three or four years in the name of poetry, whether Kipling is wholly lacking in those qualities.

Not to do him the injustice of placing his work, for critical comparison, beside that of Shakespeare, our poet beyond all compare, let us examine a few of the lyrical poems of such men as Wordsworth, Burns and Coleridge. These being poets of a century's standing their place is probably assured. Take Wordsworth's "Solitary Reaper," one of the most beloved of his productions; what qualities give it its constant appeal and consequent permanence? Without long examination we shall find that it has, above all, the power of awakening strong emotion in the reader, and this because it possesses simplicity, imagination, music of movement, and because it is wonderfully suggestive:

"Will no one tell me what she sings?—
Perhaps the plaintive numbers flow
For old, unhappy, far-off things
And battles long ago."

The lines penetrate our hearts and waken responsive chords; they appeal to humanity. Of very different character, but also extremely popular, is Burns's "Tam o' Shanter." Rollicking in humor, quaintly appealing in its bits of homely philosophy, intensely imaginative after its own fashion, human, every line of it, this poem can never lose its readers:

"The storm without might rair and rustle,
Tam did na mind the storm a whustle."

"Kings may be blest, but Tam was glorious;
O'er a' the ills o' life victorious!"

Neither this poem nor "The Jolly Beggars," which Matthew Arnold rightly declared a "puissant and splendid production," possesses sublimity, or any rose-petal refinement, yet they have nevertheless a legitimate and therefore constant appeal. To select, once more, a somewhat different example, the best of Coleridge's work is marked by fine versification, emotional power, dramatic situation and episode, and sympathy with man and nature. All these qualities appear conspicuously in his "Ancient Mariner." One stanza will illustrate several of them:

"'God save thee, ancient Mariner,
From the fiends that plague thee thus!
Why look'st thou so?' With my cross-bow
I shot the Albatross."

And these are typical lines of abiding power:

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all."

The truth is that human nature, as expressed in the succession of generations, does not long remain in ecstasies over any such maudlin tears in verse form as some of the work of Byron, admirable as much of his poetry may be. No falseness, no perversion

of poetic sanity, no viciousness of obscurity, can live and abide. Pope was often false both in form and content, Byron was often emotionally perverted, Browning was sometimes obscure, and all have either paid the penalty or are beginning to do so despite the undeniable permanence of their greatest productions. "Poetry," says Matthew Arnold, "is inviolable to charlatanism." Well, then, if Kipling has been playing upon our indulgence, if he has appealed only to the sensational and outré, if he has not been true to his art, certainly his lines will perish. But have we adequate warrant for accusing him of this? Let us examine some of his best work. I think that in his happiest poems we shall discover, first of all, a power of stirring emotion—not always high or ethereal emotion, but nearly always human and sane. We shall not be rapt into any sentimental heaven by such poems as "Tomlinson," "Fuzzy-wuzzy" or "The Vampire," yet each of these sets our blood in action, awakens not unworthy emotions. Who can read those irresistible lines,

> "So 'ere 's *to* you, Fuzzy-wuzzy, at your 'ome in the Soudan;
> You 're a pore benighted 'eathen, but a first-class fightin' man,"

without an internal shout? The poem may not be divine but it is thoroughly human, and poetry is written for men and women. Yet we must not conclude that all of our author's emotion is of this sort.

> "For the sin ye do by two and two ye must pay for one by one!"

Here is quite another note, in a line which burns itself upon the soul with startling distinctness. Frank he often is rather than timorous, as in "The Vampire," where the pitiless condemnation of the woman "who did not care" is pursued without hesitation. It is not pleasant truth, one grants, but it is truth; and in the ultimate analysis is it not truth that we are after in this world? To what morbid or unnatural emotion has Rudyard Kipling ever pandered? "East and West," "Gunga Din," "Mandalay," "The Conundrum of the Workshops," "Recessional"—where is there a falseness of emotion in these? Where is their awakening power weak or ineffectual? Measure. if you will, these lines,

"For old, unhappy, far-off things
And battles long ago!"

with these,

"The tumult and the shouting dies—
The Captains and the Kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart."

Is the second greatly inferior—in its kind—to the first? Have we not here the "high seriousness" of great poetry? Not often, it is true, does Kipling attain it; but there are several other instances. One of the most notable is that simple and unpretentious poem, "L'Envoi," which opens with the line,

"When Earth's last picture is painted and the tubes are twisted and dried."

The last stanza, especially, has that peculiar and indescribable magic of simplicity which only the great poets have attained:

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of the working; and each in his separate star
Shall draw the Thing as he sees It for the God of Things as They Are!"

The range of our poet's emotion is not wide, nor is it always high. He touches little upon nature, he says almost nothing of love, that greatest source of most poets' emotional power, but in despite of this he has been able to stir us deeply and truly. He can do this partly because he is strongly dramatic in temper. His emotion is chiefly concerned with men and women, he can tear a heart out and let us see it bleed, he can make us hate or admire or scorn or love; and the emotions to which he appeals are lasting, common to great humanity. Nor does he lack imagination, that indispensable element in the constitution of a true poet. He has rare vision, and rare power of imparting it. Burns put a picture into the line,

"The pale moon is setting beyond the white wave,"

and Kipling has attained a kindred excellence in this:

"Elephints a-pilin' teak
In the sludgy, squdgy creek."

How fresh and vivid lingers the picture. Homely, if you like, uncouth, perhaps, but it shows imagination of a high order. His poetry is full of such flashes. Nor is our poet's imagination evidenced only in these single pictures; it illuminates whole poems, like the "Lines to Wolcott Balestier," "Tomlinson," "McAndrew's Hymn." He sees objects with the physical and with the spiritual eye, and he imparts sight to us. Yet, though possessing this intensity of vision, he suffers in comparison with the masters of the poetic art if we introduce a test on the basis of breadth in imagination, or of delicacy, or of spiritual beauty such as glorifies the works of Shelley and Tennyson and Browning. We must find, therefore, some other test, if possible, which shall prove more favorable to Kipling. Such, I think, will be that of the intellectual and ethical content of his verse; in short, of his comment upon vital problems, his criticism of life. The fault of Keats, that otherwise admirable poet, is that his poetry is a poetry of the senses, that it is deficient in intellectual power; but from this fault Kipling is absolved. For, though at first blush we may be surprised to think of the author of the "Barrack Room Ballads" as a critic of life, his gift of inspiration is always a worthy one notwithstanding his undeniable fondness for the rough-and-ready qualities and the rough-and-ready characters of this world. He never praises the evil or the questionable; his moral and spiritual effect, though sturdily unconventional, is always sane and good. To represent him by a single selected ideal, we may affirm that his notion of manhood is profoundly true and admirably expressed. It is much like Browning's, and in at least one poem does not fall far below the standard set by that great master of ethical poetry. Kipling's vigor and fullness of life find outlet in the portrayal of men, true men, men whom he liked to call "gentlemen unafraid." He is vastly, and rightly, proud of such manhood, wherever found. What a roll-call to courage and genuine democracy issues from those lines in "East and West:"

> "But there is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face, though they come from the ends of the earth!"

If he had given us nothing more than his pictures of this noble manhood the poems in which these are embodied could never die. One poem has been alluded to as approaching in quality the standard of Browning, this is "Tomlinson." What scorn the author heaps upon the unhappy wretch who gives the production its name—the perfect type of the milk-and-water man:

> "'Ye are neither spirit nor spirk,' he said; 'ye are neither book nor brute—
> Go, get you back to the flesh again for the sake of man's repute.'"

This poem may justly be called an Epic of Manhood. He who does not thrill to its note is—well something is the matter with him. The author's method of producing his effect may not be wholly acceptable to the pulpit or to the old Puritan pew, but most of us find—and ought to find—in it no cause for raised hands of horror. It is a poem, rather, in the motive of which we can take a wholesome pride. It is not only art, it approaches the highest art; for it is indisputable truth, legitimately and even laudably expressed. And it is questionable whether it be art equally good and permanent to surround the truth with unnecessary circumlocutions and euphemisms.

Of the form of Kipling's poetry, of his versification, it is necessary only to say that his gift is native and abounding, not laborious and acquired. Herein he differs strikingly from the crowd of contemporary versifiers. His poems fairly read themselves. He is not always particular, with that finical particularity of Tennyson, to confine himself to liquid consonants and sonorous vowels, but his line never halts. No poetry is easier to read aloud, and this furnishes an excellent test of its musical qualities. He seldom uses those too obvious artifices of style which marred Macaulay's work in prose; he is, above all, natural and free. His subjects are rough, his thoughts rugged, but his verse is always smooth. What his art is equal to when occupied with a high subject may be seen in the dreamily beautiful stanzas of the song in "The Brushwood Boy" ("Over the Edge of the Purple Down"), or in the rolling periods of "Recessional." Perhaps the strongest hold, however, which our poet will have upon posterity is in his

humor—often aided, it is true, by his versification, his varied and skillful metrical effects. Most of his verses are saturated with this quality. It is seldom cynical or morbid, seldom sneers. For the most part it is healthful and rollicking. Much of it fairly brings one to his feet. The young lady who dabbles in French and nibbles chocolate caramels may not enjoy it, nor the intensely cultured gentleman who has passed beyond being a man, but humanity at large it will touch; and this is the only thing important. God's men are not ashamed of it. We cannot have all of our poets dainty, and contained, and nice, even if this were desirable. Neither can we have them all sublime and intensely spiritual, though the best poets must approach the latter quality. We need not be ashamed of having laughed over such lines as these,

> "Now remember when you 're 'acking round a gilded Burma god
> That his eyes is very often precious stones,"

or these,

> "The uniform 'e wore
> Was nothin' much before,
> An' rather less than 'arf of that be'ind."

They have made other healthy people laugh and would improve the digestion of unhealthy ones. Not all of Kipling's humor, however, is of this rollicking sort. He has a wide range; he is often satirical and bitter, often quiet and droll. The first two varieties are illustrated by "Tomlinson" and "The Vampire," the last two by the "Legend of Evil" and "La Nuit Blanche." I quote one stanza from the last named:

> "Then I watched a fender walking,
> And I heard gray leeches sing,
> And a red-hot monkey talking
> Did not seem the proper thing."

Some critics have suggested that humor, in any considerable quantity at least, is out of place in poetry. This is a contention hardly worthy of reply, for these poets appeared long since who gave eternal discredit to it. The best of Lowell's work went into his "Biglow Papers," and the "Biglow Papers" are rich in humor

of the most homely downright Yankee sort. Some of Browning's best poems also are humorous, notably "The Soliloquy of the Spanish Cloister" and "Up at a Villa—Down in the City," and Burns owes not a little of his popularity to such charming poems of raillery as "Tam Glen" and "Duncan Gray." Certainly, then, it is only a question of measure and method of treatment, and Kipling has not cast aside Greek moderation in more than a very small number of productions. The humor of "Gunga Din" and "Tomlinson" is not unworthy of comparison with that of "The Courtin' " or "The Spanish Cloister."

But, granted that Kipling possesses several elements of permanence, has he so combined these elements as to leave permanent poems of any considerable number? Here we tread upon ground where it is foolish to speak dogmatically. Sometimes we cannot answer to our own satisfaction the question why a poem survives as a unit. So intimate is the commingling, the harmony, of qualities in a great poem that it is often next to impossible to assign the cause of its popularity. Fortunately the difficulty is not always quite so great as one might expect, for few poems have failed to survive if they possessed any such single quality well developed. A poem may perish because its imagination is not of that high degree of vividness which is requisite, or because its emotional power lacks that finality of appeal which really great art demands, but if it possesses either of these excellencies in a remarkable degree it is almost certain to persist. In this category are several of Kipling's poems. Many, it is true, will not long survive, some are already sinking into a well-deserved oblivion, but a few, unless all poetic principles fail, will abide; and among these we may surely mention "Tomlinson," "L'Envoi" to "The Seven Seas," and "Recessional."

Art. V.—EARLY METHODISM UNDER PERSECUTION BY THE PEN

Had our Wesleyan forefathers lived in the days of the thumb-screw, the rack and the stake no doubt they would have endured suffering and death with stout hearts, for they were the stuff of which martyrs are made. But, though happily spared the tragic fate of many reformers of an earlier time, their zeal and devotion were often put to a sore test. Nor was it merely that again and again the frenzied mob fell upon the defenseless worshipers "with clubs, hangers and swords, so that many of them were much wounded, and lost a considerable quantity of blood." The pen, if seemingly more tolerant than the sword, may become a terribly effective and brutal weapon. John Wesley entered into the light of the evangelical faith on May 24th, 1738. Within a year the printed attacks of his opponents began, and continued with varying degrees of virulence through the greater part of his life. If printer's ink could destroy the truth Methodism would never have survived the decade of infancy. Literally hundreds of publications appeared, from the common poster or handbill, embellished with some rude caricature intended to catch the eye of the rabble, to the pretentious and handsomely bound and illustrated quarto, "displaying the vague enthusiasm of the Methodists," and designed for the amusement of "My Lords and Ladies." Now and then a pamphlet appeared appealing in a calm and kindly tone to the straying sheep to return to the fold, but most of the writings inspired by the Church, even when from the pen of a young curate, were dictated in lordly terms and in a spirit of utter contempt for the new faith. Our admiration for John Wesley grows apace as we note his almost uniform self-restraint amid attacks by men who in scholarship, piety and aggressive zeal were so far beneath him. As the Evangelical Movement spread the assaults became more bitter, and others besides the clergy eagerly rushed to the fray. It became quite the popular thing among the wits of the day, who would have thought it

somewhat undignified to join the mob in stone-throwing, to employ the more refined weapons of ribald jest and satire. From 1760 to 1780 there followed at short intervals a succession of books and pamphlets often of the most scurrilous character. The eighteenth century in England was not noted for the delicacy of its moral sensibilities. But even for those times some of the attacks on Methodism must have seemed revolting. The great majority of these varied publications were issued anonymously. It was a special source of grief to Wesley that even his brethren among the Anglican clergy so often assailed him in this covert fashion. As Whitefield said to the Bishop of London concerning a pamphlet which it was more than suspected his Lordship had written, "It is not quite fair to give stabs in the dark." As we turn the yellow leaves of these old books, long since put away on the shelf and forgotten by our hurrying age, we cannot help thinking what a power Methodism must have been, even in those days of small things, to call forth such desperate efforts to thwart her progress. And with what heavenly grace must she have been endowed to continue on her way rejoicing, unmindful of the foolish attempts of men to stop the work of God. It is not to be supposed that all who wrote against Methodism were prompted by a spirit of persecution. There were many devout souls who recognized and deplored the evils of the times and earnestly prayed for a change, but who regarded Methodism with pious horror. In 1756 a volume of considerable size appeared, and on the title-page we read: "The Great Secret Disclosed" (referring to the growth of Wesley's work), "With An Effectual Method For Bringing About A Reformation And Destroying Methodism." The author frankly declares that if the Anglican clergy had not been unfaithful shepherds Wesley would never have arisen; and with the passionate earnestness of a prophet he implores them to do their duty by the flock of Christ, and thus the Methodist heresy will be stayed. That same year a thirty-six page tract of similar tone was published. The title-page runs as follows: "Methodism displayed and Enthusiasm detected: Intended as an Antidote against and a Preservative from the delusive Principles and unscriptural

Doctrines of a modern Sett of seducing Preachers," etc.* But, in spite of these unhappy reflections on our forefathers, the tract is one of the noblest appeals on behalf of the evangelical faith that one could ask for: "Men, Brethren and Fathers, observe you not the overflowings of immorality and vice, which like a torrent are overspreading our land? . . . Christianity has lost its powerful influence upon us. . . . O ye Ministers, ye professed Teachers and Instructors of Mankind, there is no way left but to retreat to the primitive doctrines of the Gospel, the established principles of the Reformation."

A class of books which circulated widely among the laity and exerted great influence in the early days of Methodism is well represented by one published in 1745, entitled, "The Question whether it be right to turn Methodist, considerd in a Dialogue between two members of the church of England." Albeit there are occasional references to the "poor deluded Methodists," the book is written in an excellent spirit, and quite fairly represents both sides. It was a common thing for the Anglican clergy, or those who represented them, to appeal over the heads of Wesley and his colleagues directly to the people at large. In 1745 a tract written "By a Sincere Protestant" was scattered broadcast, carrying the title, "A Serious Address to Lay-Methodists to beware of the False Pretences of their Teachers." A clear warning is sounded: "If you continue to follow such wandering lights as you have lately been gadding after, whatever canting Assurances they may give you to the contrary . . . you must be led into the bogs and whirlpools of error and delusion. . . . And pray Sirs, what assurance have you that your *Leaders* are not driving on furiously to the same point? [Roman Catholicism.] And may not some of them be Papists in disguise?" He has a high estimate of the clergy of the Established Church. "Though they make no pretence to inspiration, or the extraordinary and uncommon influence of the Holy Spirit (as some of your *Enthusiasts* do), they are as learned a body of men as any in the Christian world. . . . Their preaching, though it may

* In this and the subsequent quotations, the spelling and italicisms of the original have been retained.

not be agreeable to the taste of modern *Enthusiasts,* must be owned to be grave, serious and pathetic, without fanatical flights." To give solemn force to his exhortation, the author adds in an appendix a curious "Account of the Fatal and Bloody Effects of Enthusiasm; in a Case which was attended with the Murder of two persons, and the execution of four for those Murders." One of the most popular modes of assailing Methodism was in verse, usually mere doggerel; but these "poems," as they were often called, had a jingle which caught the ear of the people and won instant favor. In many a tavern and coffee-house they were recited amid peals of laughter, and the sharper the gibes at the poor Wesleyans the more uproarious the merriment. As is well known, some of Methodism's earliest and most signal successes were achieved in Bristol. In 1743 a small volume appeared on "The Progress of Methodism in Bristol, or, The Methodist Unmasked. Wherein the Doctrines, Discipline, Policy and Successes of that Novel Sect are fully detected, and properly displayed, in *Hudibrastick* verse." We are simply informed that it was written "By An Impartial Hand!" Whitefield and Wesley are referred to as we read how,

"A set of men there are, I wist,
"That bear the name of *Methodist,*
"Who travel up and down a preaching.
"At Bristol, here, they came a teaching;
"To speak the truth, nor more nor less,
"They, here, have met with such success,
"That, from the observation made,
"Their preaching is a gainful trade.
"And this design, to carry on
"Was undertook by *George* and *John;*
"But who is *John?* Or who is *George?*
"Each one is left to think at large."

And then the author goes on in a right merry strain to "properly display" this novel sect.

No less interesting than the attacks made on the Methodists are the replies which were sometimes called forth. Usually these were written by John Wesley, but occasionally we find one from the pen of a layman. In 1745 there was issued by a London

printing-house "A Letter from A Private Person to his Pastor concerning the People called the Methodists." The spirit is most admirable. The case is presented in such a simple, practical, straightforward manner that it should have carried conviction to a candid mind. The entire letter is worth quoting, but a few sentences must suffice. The writer sums up the charges which his pastor, an Anglican clergyman, has brought against Methodism: "A mixture of Quietism and such strange confused stuff; and then persons fall into fits, and cry out; and then they have all joy and heaven in their hearts, and neglect their business," etc. Referring to the last item, the layman replies: "This charge seems to proceed merely from surmise, on account of their going to hear so often; whereas it is evidently known, many families that used to be sotting and quarrelling at ale-houses in the evenings, so as often to make themselves unfit for work in the morning, whereby they lived miserable; now after work instead of spending part of their day's earnings at the ale-house, do hear the preaching, and hereby their hearts are made so glad, that they can rise at five to hear the Word, and go cheerfully to work at six, and are better husbands on all accounts, and more happy than ever."

Had the opposition to Methodism spent its force in pamphlets by petty scribblers or professional satirists, little harm would have been done. But when the Bishops assailed the new movement it cut both Wesley and Whitefield, especially the former, to the very quick. The trouble began with Whitefield. Even before his first voyage to Georgia the tone of his preaching had excited the suspicion of those who were eager to detect an "enthusiast." A year later, in 1738, on his return from Savannah, he called on the Bishop of London, who received him coldly and, quite forgetting the ardent temperament of the young man of twenty-four, complained that his published Journal was "tinctured with enthusiasm." A few weeks later the Bishop issued a pastoral letter to the people of the diocese "against lukewarmness, on the one hand, and enthusiasm on the other." A few harmless platitudes disposed of the first half of the subject; then the Bishop

proceeded to the real business in hand, and began a tirade against the Methodists. Ten days later Whitefield's reply, calm, dignified, came from the press, just as he was embarking a second time for Georgia. At this the elements were loosed. It would not do for his Lordship to take notice of the reply, and so his clergy, especially the young curates, sprang to his defense. What a cry of indignant protest went forth against the Methodists! It is both humorous and pathetic. The title-pages of these pamphlets strongly remind us of the scare headlines of our yellow journals. Swearing, gambling, drunkenness, licentiousness, the flood of vice and crime that was sweeping over the land,—all seemed to be forgotten, and the religious "enthusiast," that being of dreadful mien, filled the sphere of vision. Whitefield was abroad, and so the storm burst full on Wesley's head. But he said nothing. He knew that when men spoke against him it was, as a rule, more from ignorance than malice. He tells us that one Sunday he "heard a sermon in the old Church at Birmingham which the preacher uttered with great vehemence against 'these hair-brained itinerant enthusiasts.' But he totally missed his mark, having not the least conception of the persons whom he undertook to describe." There were occasions, however, when Wesley became thoroughly aroused. In 1750 a pamphlet appeared with the title, "The Enthusiasm of Methodists and Papists compared." This was not the first time that Wesley and his followers had been likened to Romanists. A marked peculiarity of the anti-Methodist publications during the decade 1741-51 is that they contain so many references to a supposed collusion between the Methodists and the Catholics. This may be traced to the absurd rumor, invented about this time and maliciously circulated, that John Wesley was a secret agent of the Pretender, Charles Edward; that he kept two priests in his house; received large remittances from Spain; that Methodism was nothing more nor less than a scheme to create a strong party from among the poor of England, favorable to Charles; and that at the right moment the Pretender, backed by France and Spain, would land in Britain, be met by Wesley with 20,000 men, a new government established, and

Roman Catholicism restored. Year after year these tales, kept alive by enemies who knew they were false, followed Wesley wherever he went, and there were always plenty of people foolish enough to believe them. Wesley made little or no attempt at refutation. But when, in 1750, after all fear of the Pretender had passed, there was published a pamphlet—anonymous indeed, but as Wesley suspected, and as it proved, written by no less a prelate than Dr. Lavington, Bishop of Exeter—comparing the Methodists with the Papists, and seeking to fan the flame of persecution against an innocent and defenseless people, Wesley was deeply stirred. The Bishop's attack was brutal. He began with the abrupt declaration that the "whole conduct" of Methodism was "but a counterpart of the most wild fanaticism of the most abominable communion in its most corrupt ages." He followed with a series of charges which it is difficult to think a man of his intelligence really believed. Wesley replied with a vigor which left no room for doubt as to how he felt. The Bishop had sarcastically alluded to the Methodist teaching concerning Christian Perfection. Wesley in his rejoinder said, "Of Christian Perfection I shall not say anything to *you* till you have learned a little heathen honesty." We can better appreciate how Wesley was aggravated when we recall that frequently the pamphlets written against him were supplied to the clergy in wholesale quantities, and by them distributed far and wide, and the false impressions created seriously retarded the Evangelical Movement. But Wesley was not a man to permanently harbor ill feeling toward any one. In later years he visited Exeter and attended service in the cathedral. He afterward wrote in his Journal: "I was well pleased to partake of the Lord's Supper with my old opponent, Bishop Lavington. O may we sit down together in the Kingdom of our Father!"

As time went on, and Methodism gained increased prominence, it more and more became the butt of popular ridicule. If the followers of Wesley had only words of condemnation for the theater, the actors, on their part, let no opportunity escape for avenging themselves. As early as 1743 a company of Scotch

comedians presented a farce entitled, "Trick upon Trick, or Methodism Displayed." This was followed by another burlesque called "The Minor," in which George Whitefield was introduced as "Mr. Squintum." This was acted in Edinburgh a few weeks after Whitefield's death, and even among the foes of Methodism it raised a storm of indignant protest. Later on "The Methodist," a comedy purporting to be a continuation of "The Minor," was published in London. On the title-page is the announcement, "As it was intended to have been acted at the Theatre Royal, but for obvious reasons suppressed." "Obvious" indeed, as a glance at the text will show. A more scurrilous piece of writing, blasphemous and grossly immoral, it would be hard to imagine. But though not presented on the stage there are indications that it had a wide circulation in book form. As the demand grew, especially among the upper classes, for satires on Methodism publishers found it profitable to bring out more expensive editions. In 1766 "The Methodist, A Poem," in handsome quarto, came from a London house. All the peculiar features of this "novel sect" are fully displayed. Of the lay-preachers we read:

"The Bricklay'r throws his trowel by,
"And now builds mansions in the sky;
"The Cobbler, touched with holy pride,
"Flings his old shoes and last aside,
"And now devoutly sets about
"Cobbling of *souls* that ne'er wear out;
"The Baker, now a preacher grown,
"Finds man lives not by bread alone,
"And now his customers he feeds
"With prayers, with sermons, groans and creeds.
"Weavers, inspired, their shuttles leave,
"Sermons and flimsy hymns to weave;
"The Waterman forgets his wherry
"And opens a celestial ferry.
"The Fishermen no longer set
"For fish the meshes of their net,
"But catch, like Peter, men of sin,
"For *catching*, is to *take them in*.

. . . . . .

"Sickens the soul? And is its state
"With sin's disease grown desperate?

"Wesley sells powders, draughts and pills,
"Sov'reign against all sorts of ills.
"*Assurance* charms away the fit,
"Or at least makes it intermit."

In 1779 several "poems" in quarto, with full-page illustrations, were published, dedicated "To that Prodigy of Perfection, the Chief Apostle of that Second Temple of Methodism, The Sinless Foundery." Their character, in the references to Wesley and the institutions of Methodism, is scandalous in the extreme. And yet such were the books the people read, and from which multitudes gained their impressions of the Evangelical Faith. It is gratifying to know that during the closing years of Mr. Wesley's life, from 1782 to the end, nothing scurrilous was printed, either concerning him or the Societies. The well-nigh universal respect which was felt for the aged apostle would have made it impossible to find a sale for lampoons such as abounded in an earlier day. This last decade witnessed a surprising and impressive change; for a time at least, there was no persecution of the pen.

In these pages only a hint has been given of what the early Methodists passed through. In book, pamphlet and magazine, and in the daily and weekly press, almost ceaselessly for upwards of forty years, assaults, more or less virulent, were made upon the Wesleyan movement. Wesley replied to comparatively few of these attacks. He once said, when declining to measure swords with an antagonist, "I have other work upon my hands; I can employ the short remainder of my life to better purpose." In this day, when throughout the Protestant world Methodism is held in high honor and John Wesley is hailed as one of the chief Apostles of the Christian ages, we who have entered into so goodly a heritage think with joy and gratitude of the forefathers who, with unshrinking fidelity, endured all things, companions with the prophets and martyrs in the kingdom and patience of Jesus Christ.

Edward T. Tinde.

Art. VI.—DID PAUL KNOW OF THE VIRGIN BIRTH?

The argument from silence is made much of in the discussion of this subject. Professor C. A. Briggs, for instance, in his work on the Incarnation of Our Lord, p. 217, seems to state as a fact that the virgin birth of our Lord was unknown to the great Apostle of the Gentile Christian Church. He says: "That which is unknown to the teachings of St. Peter and St. Paul, St. John and St. James, and our Lord himself, and is absent from the earliest and latest gospels, cannot be so essential as many people have supposed." This belief is probably shared by many evangelical scholars, while, of course, among the rationalistic critics in European universities the probability, even, that the Apostle Paul ever heard of such a doctrine is inadmissible. Now, the only reason adduced for this affirmation appears to be that nowhere in his epistles does the Apostle expressly mention the virgin birth, or make any direct allusion to it whatever. If he had known, it is assumed, of the miraculous birth, he would certainly have referred to it somewhere in those epistles in which he treats of the person of Christ, but nowhere is there any evidence that such a birth as is described in the Gospels of Matthew and Luke was known to him.

To some perhaps this absence of reference to the virgin birth in the Pauline Epistles may appear conclusive that the Apostle was wholly ignorant of such a belief or tradition in the church of his day. But such a conclusion is not conclusive. There may have been many reasons, sufficient to the Apostle for the omission, of which we know nothing; but we are not at liberty on that account to invent one. Hilgenfeld thinks Mark omitted mention of the virgin birth out of respect for the antipathy of the Roman Gentiles to such a birth. (See Keim, Vol. 124, Note.) It is well known that mention of the supernatural birth of Christ is not found in the Gospel of John, but to argue from this omission that the author of the Fourth Gospel knew nothing of the birth story, because he does not expressly refer to it, is wholly uncrit-

ical. It is without any historical or other evidence to support it. The simple truth is that, like other errors, it carries with it its own refutation, since it necessarily implies that John knew nothing of the Gospels of Matthew and Luke, which narrate the incidents of the virgin birth, while these gospels were well known in Christian communities years before the Fourth Gospel was written and while the virgin birth of Christ had become one of the great themes of Christian teaching and preaching. Thus Ignatius, on his way to Rome and martyrdom, A. D. 110, writes to the churches in Asia—Ephesus, Smyrna, *et al.*—not many years after the probable date of the Fourth Gospel, that the virginity of Mary was among the three mysteries which were "loudly proclaimed." It is difficult to believe that John, the beloved disciple, who took Mary, the holy mother, to his own home after the crucifixion, knew nothing for or against the narrative of the Nativity recorded by Matthew and Luke and which had become the common belief of the church before he wrote his gospel. Assumption is sometimes overdone. To assert, for example, as does Prof. Briggs, that our Lord knew nothing of his miraculous birth, because he never declared it, is to assume such intimate knowledge of what things Christ did not know that one is inclined to think the chief difficulty with some critics is their omniscience. And with regard to the objection also urged by Prof. Briggs, from the silence of the New Testament, a more critical investigation of the subject might suggest that this objection really begs the whole question. St. Mark, the writer of the "earliest gospel," is silent on the birth of Jesus, but it should also be stated that he passes over with deliberate silence thirty years of our Lord's life, and therefore his silence on this particular fact cannot be construed as evidence of his ignorance. It is significant, however, that he begins his gospel with the striking statement, "The beginning of the gospel of Jesus Christ, the Son of God." Of course it will be objected that these words "the Son of God" were not in the original text of Mark, but were interpolated from John's gospel; that Tischendorf has omitted them in the eighth edition of his New Testament; that they are not in the Sinaitic Manuscript, and that their omission

by Tischendorf is also justified by Irenæus, Origen, and others who quote the gospel of Mark. But it should also be stated that these words are amply attested by other most ancient manuscripts, as the Codex Vaticanus, and by many ancient versions (see Intern. Crit. Commentary; Mark), that the Revised Version inserts them in the text, and that the Sinaitic Manuscript is not and cannot be the sole and absolute authority. Nevertheless, as Keim concedes,—and we quote him because he does not accept the doctrine of the virgin birth—"the watchword of the book is the Son of God: nay, going beyond the standpoint of Matthew and Luke, the only, the well-beloved Son of God, who stands high above the angels and next to God himself. Nor is the conception attached to the phrase merely a Messianic one, but that of the most marvelous endowment of spirit and power, a conception which seems to be tacitly based upon a supernatural birth of 'the Son of Mary.' "

As for St. Paul, we should not expect him to mention the virgin birth unless the logical implications or relation of the particular thought he is unfolding necessarily led him for illustration or proof to historical details of Christ's early life. His various references to events in the life of our Lord show that his knowledge was not confined wholly to things he expressly mentions. His visits to the apostles at Jerusalem must certainly have been fruitful in information concerning the early life of the Christ whom in his epistles he ever contemplates as the risen Lord, but it is clear that the history of our Lord did not fall within the thought circle of Paul's epistles to the Christian communities. His preaching had for its theme the moral or spiritual significance of the Christ, and not the events of his earth-life. While this opinion may not carry sure conviction to every mind, it is at least as reasonable to maintain till a better one is reached as the contention of those critics who affirm that Paul was unacquainted with this narrative of Christ's birth, as given in the first and third gospels, solely on the ground that no explicit mention is made of it in his epistles. But there is, we think, strong presumptive evidence derived from a study of Paul's doctrine of sin and his teaching concerning the sinlessness of Christ, "the Lord from heaven," that

the miraculous birth of Christ was known to him and was essentially related to his Christology—indeed that in his mind it was a necessary pre-supposition of the sinless character of the Christ who came to redeem us from sin. In the Epistle to the Romans, Chap. 7, the Apostle states that the seat of sin is in the flesh, *sarx:* "For I know that in me (that is, in my flesh, *sarx*) dwelleth no good thing." By "flesh" he undoubtedly means corrupt human nature, not the mere material; the "old man," "the body of this death," "the carnal mind," which, not being under the law of the Spirit, is antagonistic to the Spirit and is against God, "for they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." This corrupt human nature is the result of primal sin and is universal. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "All have sinned and come short of the glory of God." It is evident then that the Apostle teaches a universal taint in human nature, that it is fallen, corrupt, dead in sin, unable by the exercise of its own innate powers to overcome the deadening power of the evil which dwells in it and reigns over it. It is also clear that this corrupt quality of human nature is derived through birth by natural laws of propagation from the first progenitor of the race, and is transmitted with the transmission of his fallen nature. He was "of the earth, earthy," and "as is the earthy, such are they also that are earthy." "That which is born of the flesh is flesh," and cannot in the nature of things be other than it is. No being inheriting human nature by natural mode of generation can inherit that nature without inheriting with it all that belongs to it. "The trail of the serpent is over it all." Such is fallen human nature in the epistles of the Apostle.

Now in the first chapter of Romans Paul describes Christ our Lord as having been "made of the seed of David *according to the flesh;* and declared [or demonstrated] to be the Son of God with power, *according to the spirit of holiness,* by the resurrection from

the dead." In Galatians IV, 4 he writes, "When the fullness of time was come, God sent forth his Son, made of a woman." These two passages, and others may be cited, declare that Jesus Christ was the Son of God and that this Son of God had a human birth. It is a little remarkable that neither here nor elsewhere does the Apostle mention or allude to an earthly father of Jesus. "God sent forth *his* Son, made of a woman." He was of "the *seed* of David" but "demonstrated to be the *Son* of God." The birth is human, but the parentage is Divine. Further, Paul distinctly teaches that this Jesus, "made of the seed of David according to the flesh," "made of a woman," *was without sin.* He is the Saviour from sin. The judge of sin. 2 Cor. 5. 10. In the thought of the Apostle sin in Christ is absolutely inconceivable, since he is "the Son of God," he is the "Creator of all things," the holy, immaculate One, and "in him dwelleth all the fullness of the Godhead bodily." In 2 Cor. 5. 21 he expressly declares the sinlessness of Jesus when he says, "For he hath made him to be sin for us, who knew no sin." But Paul's doctrine of human sin is that "all have sinned," that all human nature is radically depraved through inheritance of a fallen nature from Adam all down through human history, and involving every being coming into the world. How can we reconcile this with the sinlessness of Jesus if Paul knew that Jesus was born of an earthly father and mother, human creatures equally involved in the sin and innate depravity of the race? Here is an utterly irreconcilable difference, a far-reaching antagonism between his declaration of the sinlessness of Jesus and his doctrine of universal human depravity. For he must have known, and he did know and teach, that if there is a moral taint in the human race, if in the very blood and constitution of humanity there is an ineradicable tendency to sin, then it is utterly inconceivable that *anyone* born in the race by natural means should escape the taint of that race.* We are justified by

* And we may say just here that if the virgin birth is not historical, then a difficulty greater than any that destructive criticism has yet evolved from documents, interpolations, psychological improbabilities and unconscious contradictions confronts the reason and upsets all the long results of scientific observation: that a sinful and deliberately unmarried and sinning human pair should have given life to the purest human that ever lived or of which the human race has ever dreamed. But there is a

the intellectual character of his writings in believing that Paul was too serious a thinker not to have seen this seemingly irreconcilable discrepancy in his doctrinal teaching, and we have no doubt that this yawning chasm of contradiction would have been just as clear to him as it is to us, and that some light would have been shed on the subject had he not known anything of the supernatural birth. For it must have been self-evident to him that, if Christ was born of human parents as all others are born, then his human nature, like the nature of others, must have been tainted with the sin of the race, and he could not have written "God made him sin for us, who knew no sin." Nor if Paul wrote the Epistle to the Hebrews could he have declared that Christ, born of human parents, "was in all points tempted as we are, yet without sin." Such statements by Paul with his doctrine of universal and inbred depravity would have been simply impossible. Moerover, Paul's doctrine of atonement and free grace would utterly fall, since if Christ was born with sin in his own nature, which was derived as a whole by natural means from parents involved like all others in Adamic transgression and the moral infirmity of the race, he could not be, according to the Pauline doctrine of atonement and redemption, the Saviour of sinners. But "God *made* him sin for us, *who knew no sin.*" God commendeth his love toward us, in that while *we were yet sinners,* Christ died for us," Rom. V, 8; "Who was *delivered* for *our* offenses, and was raised again for *our* justification," Rom. IV. 25. In no sense, according to the Pauline teaching, did Jesus suffer for himself. *He died for us.* If, however, it is granted that the supernatural birth was fully known to the Apostle the apparent difficulty, or rather contradiction, in his entire teaching immediately vanishes. Nor can the irreconcilability be removed otherwise. Christ then would not be included in the same category with fallen humanity. He is a new Power coming into humanity, the head of a new race, and

difficulty here with which rationalism must reckon; for as Bishop Goodsell remarks, in his masterful little book, "If the new doctrine of heredity be true, that men may inherit good as well as evil, we still have an astounding fact to account for; namely, the birth of such a child from such conditions—that is, with all the good kept in and all the bad kept out." Science knows no such miracle, and it becomes the task of destructive criticism to explain the supernatural phenomenon.

as such the Apostle conceives him: the second Adam, a "new creation," the "last Adam" as distinguished from the "first Adam;" for "the first man is of the earth, earthy; the second man is the Lord from heaven."

It will probably be objected that the difficulty here pointed out is not much relieved by eliminating descent from both parents, since the sin of the race must also have clung to the nature of the mother; and secondly, that Paul's unexpressed knowledge or belief concerning the virgin birth would have given no assistance to those to whom his epistles were sent in reconciling the discrepancy in his teaching. With reference to the first objection we may say this subject will be treated more fully hereafter. What we are now considering is whether Paul knew of the supernatural birth. As to the second objection, it assumes that the Christian communities to which Paul wrote were ignorant of the events in the life of Christ who was preached to them. There is no evidence of this. Even if we concede that the gospels are of a very late date, it must never be lost sight of that the gospels were preached before they were written, otherwise there would have been scant foundation for the epistles. Oral instruction preceded written communications, as we see in the case of Theophilus, Luke 1. At any rate, it is evident from a study of the Pauline theology that Paul himself was not ignorant of the virgin birth of our Lord. Other considerations, not theological but historical, lead to the same conclusion. Modern scholarship, notwithstanding the opposition of the older critics, Köstlin, Volkmar, Hilgenfeld, Strauss, and others, concedes that the author of the Acts of the Apostles and of the Third Gospel was Luke, the fellow worker and companion of St. Paul. The book of Acts records his travels with the Apostle, and Paul in his Epistles, Col. 4. 14, Philem. 24, 2 Tim. 4. 11, speaks of Luke. There is no doubt whatever that he spent much time with the Apostle in Rome. Now that these two missionaries of the Cross, preaching the new doctrine of redemption through Jesus Christ, should never in all their long journeyings and companionship in many lands have traversed with each other the history of the Christ is, on the face of it, incredible. There

is no need of demonstrative proof that their individual knowledge would be mutually shared. It is a pre-supposition of common sense. Many writers of opposite schools emphasize the influence of Paul in the Gospel of Luke. It is well known that Irenæus and others of the early Church thought Luke's gospel was as much Paul's as it was Luke's. "They came to this conclusion," says Keim, "from the person of the traditionary author as well as from the contents, and were even of opinion that Paul had in his epistles referred to this, *his* gospel. On the other hand, it can undoubtedly be shown that Luke has, in the gospel, by allusion praised and vindicated Paul." "Among recent critics there is no longer any dispute as to the existence of this Pauline tendency." "Much, in fact, appears altogether Pauline, especially where compared with the gospel of the Jewish Christians."

We do not have to indorse all of these statements in order to show the intimate relations between the Apostle and the Evangelist. But the point to be impressed is that this same Luke, the long-time fellow-worker with Paul, is the author of that very gospel which contains the fullest account of the virgin birth. Can we suppose, then, that Luke never mentioned the subject to the Apostle? never narrated the facts which would constitute his gospel? In order to assume this we must go farther and assume that, during all these years of intimate fellowship with Paul, Luke himself was ignorant of the story of the virgin birth; nay, that up to the writing of Paul's latest epistle, A. D. 68, when he suffered martyrdom, Luke was still ignorant of the wonderful story. But, in that case, what time would be left to him for the gathering with minute care of all the facts of Christ's earthly history and the composition of his gospel—which, according to Keim, was in the year 70 A. D.—and how old would he then be for such a task? Pfleiderer, Weizsäcker, Volkmar and a few others indeed put the date of Luke's gospel yet later, about A. D. 100, but the majority of scholars place it earlier than A. D. 70. It will certainly be conceded that Luke was for some time in possession of the leading facts of his gospel before he set himself the task of composition, and there is in this sufficient ground for the belief that the knowl-

edge of the life of our Lord possessed by Luke was equally the possession of the Apostle Paul.

Having seen that the Pauline Christology pre-supposes the virgin birth of our Lord, notwithstanding the fact that it is never expressly mentioned by the Apostle, there is yet other evidence which may claim consideration, even though it should fail to fully convince those who are thoroughly committed to a contrary view. In order to show this it must be conceded that if Paul knew of Luke's gospel he must have known that, according to the carefully ascertained statements of Luke, Christ was born of a virgin, and that that fact was among the beliefs "fully established," and was a part of the teachings in which Christians were orally instructed, as was Theophilus. Certainly he could not have known Luke's gospel without knowing the contents of that gospel. It is but fair, however, to state that scarcely a Biblical critic in Europe or in America, especially among rationalists, will maintain that the gospels of Matthew or Luke were known to Paul the Apostle. The consensus of opinion is against such an hypothesis. Menzies (The Earliest Gospel, p. 5) says, "The writers of the epistles do not quote any such books as the gospels; they speak very little about the matters with which the gospels deal. . . . This is no more than to say that the epistles were written before the gospels." Julicher (Introduction to the N. T., p. 308) says, "That Matthew was composed after the year 70 is conclusively proved by chapter 28. 19," and he is inclined to fix the date at about A. D. 100; for "a Christian who could summarize the task of the Christian missionaries in the words 'baptize them . . . and teach them to observe all things whatsoever I have commanded you,' who is already familiar with the baptismal formula expressed in Trinitarian terms, can scarcely belong to the first century." He also says (p. 336), "that Luke was written some time *after* the destruction of Jerusalem in the year 70 is proved beyond question by 21. 21-24." The first epistle to the Corinthians was written about A. D. 56; 2 Cor. he places at 57 A. D. Of 1 Thess. he says that the epistle could hardly have been written before 53 (for the end of 52 is the earliest date at which Paul could have set

foot on European soil) and certainly not after 54. Harnack says 1st Paulus 54 (53 in Jerusalem) gefangen gesetzt worden, so gehören die Briefe an die Thessalonicher, Galater, Korinther, Römer vor diese zeit. Abbott (Encyclop. Biblica, vol. 11, col. 1825) contends that "Paul quotes nothing that is found in our gospels." Plummer (Internat. Crit. Com. Luke.) states that "the main theories respecting the date of the Third Gospel contend respectfully for a time in or near the years A. D. 100, A. D. 80 and A. D. 63," dates—except the last, if Paul was martyred in 68—which preclude the possibility of Paul having known of the gospel by Luke. There are others who insist upon a later date. Among those who fix the date at A. D. 95-105, and even so late as A. D. 120-135, are Baur, Davidson, Hilgenfeld, Pfleiderer, Overbeck, Schwegler, Scholten, Volkmar, Weizsäcker, Wittlichler and Zeller. In the face of such expert opinion, which seems to take no account how old Luke must have been when he composed his gospel, if these wild dates are to be accepted, it may doubtless seem a hopeless task to overthrow the assumption that Paul knew nothing of the First and Third Gospels, and a somewhat hazardous undertaking to prove, on the success of such an attempt, that he was acquainted with narratives of the virgin birth. But there are certain evidences in the Pauline epistles which indicate that Paul was acquainted with these gospels, notwithstanding the opinions of Menzies and of Abbott that Paul "quotes nothing" from Matthew or Luke. Full justice cannot be given the subject if we consider the array of names against the evidence rather than the evidence itself, and especially if we concede to the advocates of a late date for the gospels the unestablished grounds for their contention. What, then, is the evidence sufficiently strong to suggest the probability that Paul was acquainted with the gospels of Matthew and Luke and therefore with the doctrine of the virgin birth?

The author of *"Supernatural Religion,"* which, from the Rationalistic standpoint, is recognized as the most scholarly work produced in England, endeavors to prove in Chap. V. that the speech of Stephen before the Sanhedrin was not delivered by him at all, but, like the speeches put in the mouths of celebrated char-

acters by Latin and Greek historians, is a composition of Luke's, the author of the Acts. "The majority of apologists," he observes, "suppose that the speech was heard and reported by the Apostle Paul himself, or at least by a member of the Sanhedrin, or by someone who was present. As there is no information on the point there is ample scope for imagination, but when we come to consider its linguistic and other peculiarities it must be borne in mind that the extreme difficulty of explaining the preservation of such a speech must be an element in judging whether it is not rather a composition by the author of the Acts. . . . It is maintained that the language is more or less that of the writer of the rest of the work, and that the speech, in fact, as it lies before us is a later composition by the author of the Acts of the Apostles." He then proceeds to show by the constant use of words which may be regarded as characteristic of or peculiar to the author of the Acts and the Third Gospel, and which same words are employed in the speech of Stephen, that the speech is not Stephen's but Luke's. At the close of the exhaustive presentation which he gives in evidence he says: "It is impossible, we think, to examine this analysis, in which we might fairly have included other points which we have passed over, without feeling the conviction that the speech of Stephen was composed by the author of the rest of the Acts of the Apostles." Now if this principle of literary criticism is valid in the hands of rationalists it must be equally valid when employed by those who are not rationalists, and no objection can be made to the conclusions logically resulting from its use because they are not in the interests of rationalistic theories. We shall employ this principle in the attempt to show that the Apostle Paul was acquainted with the Gospels of Matthew and Luke. And first as to Matthew: Harnack puts the date of this Gospel at 70-75. Julicher, as we have seen, after 70; the Encyclop. Biblica and the Expositor's Greek Test. also after 70; Prof. Bacon 80-90, Lange 67-69; Bruce shortly after 70; Holtzman, Moffatt, Bernhard, Weiss and Sanday range from 70-90; while Pfleiderer and Schmiedel fix its date after 100, the latter at about 130 A. D. Now in Matt. 10. 9, 10, we read "Provide neither gold, nor silver,

nor brass in your purses, nor scrip for your journey neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." In 1 Cor. 9. 14, writing on the same subject, the support of the ministry, Paul says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The "Lord" here is certainly Jesus, who ordained this in Matt. 10. 9, 10, and also in Luke 10. 7, *but nowhere else.* Compare Matt. 19. 28, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," with 1 Cor. 6. 2, 3: "Do ye not know that the saints shall judge the world? . . . know ye not that we shall judge angels?" Also Matt. 17. 20, 21, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove," with 1 Cor. 13. 2, "Though I have all faith, so that I could remove mountains." In Matt. 24. 36, 43, we read, "But of that day and hour knoweth no man. . . . But know this, that if the goodman of the house had known in which watch the thief would have come, he would have watched." And in 1 Thess. 5. 2, Paul writes: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." This comparison of texts in which identical *thought* is found may not be conclusive evidence in itself that Paul had read the Gospel of Matthew, but the more we study these texts, the context, the setting of the thought which is identical in Paul's epistles and Matthew's gospel, the more will the conviction grow that the resemblances are not accidental, that the dates assigned by extremists for Matthew's gospel are all probably too late, and that the Apostle had not only read this gospel himself, but that, in referring to or using certain teachings contained therein, he knew that the Christian communities to which he wrote would understand him and note the harmony of his teaching with the exact words of their Lord as recorded in the gospel.

It is in the Gospel of Luke, however, that the most remarkable and the more numerous coincidences of thought and expression with texts in Paul's epistles are found. The striking similarity of the passages compared can only be fully appreciated by a study

of the texts in Greek, but the use of the English Revised Version will be of much assistance.

COMPARISON BETWEEN PAUL AND LUKE.

LUKE'S GOSPEL.	PAUL'S EPISTLES.	LUKE'S GOSPEL.	PAUL'S EPISTLES.
4. 22.	Col. 4. 6; Eph. 4. 29.	11. 41.	Titus 1. 15.
4. 32.	1 Cor. 2. 4.	11. 49.	1 Thess. 2. 15.
6. 36.	2 Cor. 1. 3; Rom. 12. 1.	12. 35.	Eph. 6. 14.
6. 39.	Rom. 2. 19.	12. 42.	1 Cor. 4. 2.
6. 48.	1 Cor. 3. 10.	20. 17, 18.	Rom. 9. 33.
8. 15.	Colos. 1. 10, 11.	21. 19.	Rom. 2. 7.
10. 8.	1 Cor. 10. 27.	21. 24.	Rom. 11. 25.
10. 20.	Phil. 4. 3.	21. 34.	1 Thess. 5. 3–8
10. 21.	1 Cor. 1. 19, 27.	21. 36.	2 Cor. 5. 10.
11. 36.	Eph. 5. 13.		

Now it seems a little difficult to believe that these remarkably close similarities in the writings of these two authors are purely accidental. Neither were the subjects discussed so narrow nor the copious Greek tongue so poverty-stricken that these writers were compelled by fortuitous combination of such conditions to employ identical words for the expression of identical thoughts. We do not find such coincidences of word and thought between Mark and Paul, nor between Paul and John. But here they are in abundance between Paul and Luke, two writers who were companions for years, and one of whom, it is insisted by Biblical critics, profoundly influenced the historical writings of the other. How can these similarities and identities of thought and language be accounted for? There is a parallel case in patrology. Critical scholars such as Tischendorf, Lücke, Weizsäcker, against Ewald, Baur, Volkmar and others contend that Justin Martyr was acquainted with the Gospel of John. The proof of this is that in the writings of Justin there are passages incontestably Johannine, as, for example, "I am not the Christ, but a voice crying in the desert," which is undoubtedly from John 1. 21, 23. "Which were begotten not of blood nor of men, but of the will of God," which is certainly taken from John 1. 13. He also quotes the passage referring to the new birth, John 3. 4; also Christ's exclusive knowledge of the Father, John 16. 3, and several other Johannine texts, as 5. 19, 45; 8. 17; 13. 34, all of which leads to

no other conclusion than that Justin Martyr had before him John's gospel. It is quite true that one may deny that the passages in the Pauline epistles and Luke's gospel are of such close similarity that their likeness compels belief in Paul's knowledge of Luke's gospel, but a mere denial will not be sufficient when we consider the relationship of Paul and Luke, the nature of those texts, and the tradition of the early Church. There is much more convincing evidence, in a critical analysis of the words, thoughts and phrases in these texts, that the Apostle did make free use of Luke's gospel than the author of "Supernatural Religion" produced from his sifting examination of the words and arguments in Stephen's speech to prove that the author of the Acts, and not Stephen, was the author of that speech. When we read in Luke 10. 8, "And into whatsoever city ye enter and they receive you, eat such things as are set before you—*ἐσθίετε τὰ παρατιθέμενα ὑμῖν*,"—and then read in 1 Cor. X. 27, "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat—*πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε*"—or when we read in Luke 6. 36, "Be ye therefore merciful, as your Father also is merciful—*ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί*"—and then read in 2 Cor. 1. 3, "Blessed be God . . . the Father of mercies—*ο πατηρ των οἰκτιρμῶν*" — and many other passages whose puzzling similarity are clearly seen in the Greek, when we compare these parallels closely the presumptive evidence becomes very convincing that the Apostle was fully acquainted with the Gospel of Luke and that his mind was saturated with the teachings of our Lord. Where else is it recorded, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" but in Matt. 10. 9, 10, and Luke 10. 7? It would be remarkable, then, that the Apostle should know these passages in the Gospels of Matthew and Luke but did not know of the narratives of the virgin birth contained in both these same gospels.

From this survey, then, of the kinds of evidence before us, and without further detailed investigation, there does appear to be at least strong presumptive evidence that the virgin birth of our Lord was not unknown to the Apostle Paul.

R. J. Cooke.

Art. VII. — THE MISSIONARY — SHALL HE BE DENOUNCED OR DECORATED?

There is evidently some difference of opinion in the public mind on this subject. There are some who, strange to say, give him little or no credit for his work's sake or for the personal heroism and devotion of his consecration. He is serving his divine Master in a spirit of fine loyalty, and is seeking the best good of men, yet there seem to be those who either will not, or cannot, appreciate his rôle. This may be because his mission is unique, in its unworldliness, and thus likely to be misunderstood, or it may be due to ignorance of what he is accomplishing or inability to rightly estimate its significance. Those who know him best, however, and have discovered the import and practical benefits of his work, take quite a different view of his person and his mission. Current literature constantly yields fresh testimony in confirmation of these statements. The service which missionaries have rendered as the promoters and sponsors of political order and world civilization has already received much attention, and numerous quotations in manifestation of this may be found in the missionary literature of recent decades. A few, referring especially to the influence of missions as a force in civic and social progress and an instrument of the higher civilization, may be counted sufficiently new to be regarded as twentieth-century tributes, and as such will be inserted here. The late Colonel Alfred E. Buck, United States Minister to Japan, stated shortly before his death that, in his judgment, "modern civilization in Japan owed more to missionaries than to all other agencies combined." The late Mr. Denby, our former Minister to China, spoke of missionaries as "meriting all the support that philanthropy can give them." His commendation he declared to be "full and unadulterated." He pronounced them to be "benefactors of the people among whom their lives are spent, and forerunners of the commerce of the world." Sir Ernest Satow, in an address at the opening of the Anglo-Chinese Museum and Library at Tientsin, February 27,

1904, paid a warm tribute to missionary work in China, stating that he regarded "missionaries as altogether the most admirable and useful class of foreigners that came to China, since their sole object was doing good, and in his experience they invariably did it." The British Consul at Hankow, Mr. H. E. Fraser, expresses himself as desirous of aiding in the extension of the London Society's work in Central China, which he declares to be (and this testimony was given after the Boxer disturbances) "a means of removing Chinese prejudices against foreigners, and of raising the people to a higher plane of morality and conduct." The Commissioner of Customs at Nanking, in his Report for 1900, makes the following statement: "It would be impossible to overestimate the amount of valuable work, educational and medical, which is being performed by [missionary] societies in Nanking; and that the efforts made on their behalf are appreciated by the natives is, I think, to be seen from the very friendly feeling which is generally exhibited toward foreigners."

The late Sir Alexander Mackenzie, after thirty-six years of Indian service, remarked: "There is no reason whatever for doubt or disparagement of mission work. Sir Andrew Wingate, who has been long familiar with India, speaks of missionaries as "among the most powerful civilizing agents that England has sent forth." Sir William Mackworth Young, formerly Lieutenant-Governor of the Punjab, who has been associated with the government of India for more than thirty-eight years, states that in his judgment "the strength of our position in India depends more largely on the goodwill of the people than upon the strength and number of our garrisons, and for that goodwill we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary in his dealings with the people. . . . I can recall the names of some few officials in India of whom I could say that I was sure that they had the affection of our Indian subjects; but I can mention the names of many missionaries who are regarded with supreme affection by the natives of India. The character and conduct of Christian missionaries in India have placed the administration under a debt of deep gratitude, and this should never

be forgotten by those who are unable fully to appreciate their efforts in the cause of evangelization." With this coincides the testimony of Lord Reay, formerly Governor of Bombay, who declared that the missionaries are the "best auxiliaries the Indian Government has." The late Sir John Woodburn and Sir Andrew Fraser, both Lieutenant-Governors of Bengal, have testified repeatedly and warmly to the same effect. After traveling from one end of India to the other, and visiting various missions representing numerous societies, Dr. Charles Cuthbert Hall testifies to finding among Indian missionaries "those who went far toward realizing my ideal of statesmanlike grasp on large questions of policy, joined with Christlike self-devotion to the care and consolation of individuals. If I were looking over the Church at large in search of typical illustrations of what a servant of the Lord Christ should be, in breadth of view, power of initiative, dignity of behavior, and sweetness of spirit, I should look hopefully among the modern missionaries of the Gospel. The missionary, to be appreciated, should be seen on his own ground." Mr. Joseph Kennedy, of the Indian Civil Service, late Commissioner of Bardwan, Bengal, declares as his firm belief that "the missionary has played, and will always play, a most essential part in the material as well as the spiritual development of India." The Indian Government, in its plans for placing memorial tablets on historic buildings, has included the houses where Carey, Martyn, Schwartz and John Wilson resided—clearly a tribute to the value of the lives of those distinguished missionaries and to the part they have played in the history of modern India. Mr. Hamilton King, Minister of the United States to Siam, speaks with enthusiasm of the benefits of missions in that country.

The Hon. J. F. G. Foxton, Home Secretary of Queensland, after a tour among the aborigines, reported himself as "so much impressed by the work done by the missionaries in raising the whole status of the black, and making his life better and happier, that his Government intends to give the missions to the natives in future all the assistance in its power." The testimony of the Rt. Hon. Sir H. M. Nelson, President of the Legislative Council

of Queensland, may be added. "There can be no doubt," he observes, "that the readiness with which the natives have accepted our laws has been to a large extent due to the labors of the missionaries." Earl Beauchamp, formerly Governor-General of New South Wales, has declared that in his opinion "missionaries are indispensable" as co-laborers in their own sphere with government officials in perfecting an ideal imperial policy. We rarely find a more striking testimonial than that of Mr. Le Hunte, former Lieutenant-Governor of New Guinea, who, at a public meeting in Australia, remarked, referring to the history of New Guinea, that he "would venture to say that the Government owed everything to missions. He wished he could make them fully realize what the missions meant to the administration. It would have to be doubled, perhaps quadrupled, in strength if it were not for the little whitewashed houses along the coast where the missionaries lived. Every penny spent by the missionaries saved pounds to the administration, for the missions brought peace, law, and order."

The former Chief Justice of Fiji, Sir Henry Berkeley, declares that in those lands "the beneficent influence of Christianity is apparent everywhere." He refers to them as being "as civilized as any part of the King's dominions." Sir William Macgregor, who, as a high official of the British Government in the Western Pacific, knew the work of missions in Fiji, was largely instrumental in securing the honorary degree of Doctor of Divinity from the Glasgow University for the late Rev. Frederick Langham, of the Wesleyan Mission in Fiji, who did a memorable and scholarly service in Scripture revision. Lord Selborne, at a public meeting in support of the Melanesian Mission, held at Oxford, February 28, 1904, stated that during his experience in the Colonial Office and in the Admiralty he had received repeated testimonies from officers of the Navy "that the civilizing effects of the Mission had been wonderful." He expressed in the same address "a profound contempt," which, as he declared, he had "no desire to disguise, for those who sneered at missions." The late Marquis of Salisbury, at a missionary meeting in London, held about two

weeks later, remarked that "even from a statesman's point of view the missionary was very useful, and useful in the highest sense. In all departments of life the missionary there [in Africa] was essential to progress." The distinguished scientist Wallace, in speaking of missions in general among the Pacific Islands, declares that "they have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time." In the same strain Mr. F. T. Bullen writes, in "The Cruise of the Cachalot," that "in consequence of their labors the whole vile character of the populations of the Pacific has been changed," and Mr. Louis Becke, a novelist of the South Pacific, expresses himself as deeply appreciative of the work of the missionaries of the London Society at Samoa. He gives great credit also to the native missionaries whom they have trained, and who have labored in the interests of religion and civilization in neighboring islands. The late Senator Hoar, referring especially to Hawaii, has spoken in terms of great admiration of the work of missions in those islands, and of the missionaries as "the servants of civilization and piety."

The British Civil Commissioner in Zululand, Mr. Saunders, states as his view that "all civilization and progress among the natives is due in very great measure to mission work." Lord Cromer, of Egypt, has repeatedly expressed his appreciation of missionary service and his desire to promote its success. Sir Harry H. Johnston remarked at a meeting at Ealing March 10, 1904, referring to Uganda and Nigeria, in both of which he had served in an official capacity, that he "had never been able to side with those flippant persons who said that the untutored savage was happier in the pre-missionary days." "No one," he continued, "who knew anything of Africa as it was before it was touched by Christianity could entertain that idea for a single moment." Captain Alfred Bertrand, in a lecture on the Zambesi and his recent explorations in that region, said that his observations "showed him that the work of missions was the apology of Christianity in its fullest sense." At the time of the official inauguration of the completion of the Congo Railway from Matadi to Stanley Pool, a Russian official, who represented the Emperor

of Russia on the occasion, addressed a letter to the Rev. Lawson Forfeitt, of the English Baptist Mission. In this letter he expresses in emphatic terms his admiration of the results of mission work. "I could never imagine," he writes, "that such a reformation in the intellect of an uncivilized people could be brought about in so short a time as I have seen in your mission. May God bless your labor for years to come!" Similar letters might be quoted from the Acting Governor-General of the Congo Free State, expressing his high esteem of the "noble work done by the Rev. W. H. and Mrs. Bentley, and their missionary colleagues at Wathen Station, on behalf of the moral, material, and religious uplifting of the peoples of the Congo." In a Report of the Administration of Rhodesia, 1898-1900 (page 104), presented by Major Colin Hardy, C. M. G., occurs the following reference to the services of Dr. Fisher, Mr. Schindler, and other missionaries on the Upper Zambesi: "It is impossible to estimate the full extent of good work done by this little band of workers in the heart of Africa. The missionaries are most popular with the natives, obtaining respect and order by moral influence and example." Not long since the English missionaries residing in Antananarivo were invited by General Gallieni to the French residency, and in addressing them the General spoke most appreciatively of their work, and of "its value to France in its civilizing mission in Madagascar." Upon another occasion, at the celebration of the coronation of King Edward VII, at a garden-party given by the British Consul at Antananarivo, the Governor of Madagascar eulogized "the active and loyal collaboration which the English missions lent to the Government of the Republic, and which contributed so largely to the instruction and moralization of our Malagasy subjects."

In the furthering of reform movements in native society the co-operation of missionaries is appreciatively acknowledged by natives themselves, even by those in little sympathy with the missionary propaganda. *The Tribune,* an Indian paper of Lahore, in some comments upon the figures of the recent census, remarks on the work of missionaries that "their influence is always for the

good. . . . They deserve success. The most despised and downtrodden castes blossom into industrious and self-respecting people (generally speaking) after a few years of Christian life and Christian surroundings. Whatever orthodox folk may say or do, they cannot get around this significant fact: the most remarkable feature of the religious statistics of India, as shown by the last census, is the addition of 638,861 souls to the Christian community of India." Another Hindu paper, *The Imperial Fortnightly,* published at Delhi, on July 1, 1902, in an extended article on Christian missions, remarked: "There is no doubt that the direct object of the mission is the conversion of non-Christians. Its indirect work is that of educating and raising the people, in diverse ways and forms, so as to show them the blessings and fruits of Christianity." The efforts of missionaries for the lower castes are especially commended. St. Stephen's College is mentioned as an immense boon to Delhi, and the impulse which missions have given to the cause of female education and social reform in that community is commented upon with admiration.

In philanthropy, and in the alleviation of the miseries that afflict society, a notable and greatly appreciated service is rendered by missions. Lord Curzon acknowledged it, when Viceroy of India, in an address to the Legislative Council on the 19th of October, 1900. He said: "Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task." By the introduction and advocacy of vaccination in different countries they have saved the native populace from a vast amount of misery and suffering. The Rev. Bryce Ross did this service in his recommendation of inoculation among the Kaffirs, and the Hon John Barrett has stated that "it is no exaggeration to say that the missionaries are solely responsible for preventing the spread of smallpox all over China, Japan, and Siam."

We may note, in conclusion, that the missionary roll has honors and awards which should not be passed over in silence. We doubt if any class of foreign residents in lands outside the bounds of Christendom receives a more sincere tribute of esteem, and a more admiring and appreciative recognition from the people themselves as well as from those in high official positions, than does the faithful missionary. Decorations of a variety and value which would prove a surprise to many are modestly treasured in many missionary homes, and quite a volume could be compiled made up of personal tributes to the character and worth of missionaries and to the value of their beneficent services. Dr. Timothy Richard, of Shanghai, is the owner of a full portfolio of Chinese official compliments, among which is an imperial edict, dated July 3, 1902, which gives him an enviable rank as the possessor of admirable qualities and profound wisdom, with whom the Ministry of Foreign Affairs is directed to take counsel in the interests of the peace and progress of China. He was once invited to dine with a group of mandarins, upon which occasion high Chinese officials expressed themselves in terms of respect and confidence concerning the work of missions, in a way which Dr. Richard declares was "worth waiting thirty years to listen to." The Mandarin Button of the first rank is his latest trophy. Upon Dr. John Kenneth Mackenzie (L. M. S.) was conferred by the Emperor the "Star of the Order of the Double Dragon," and Dr. A. W. Douthwaite was the recipient of the "Imperial Order of the Double Dragon." Ten other medical missionaries have received this same distinction. The Rev. Moir B. Duncan has the Mandarin Button of the second rank, and Dr. E. H. Edwards, Dr. I. J. Atwood, and Mr. D. E. Hoste have been favored with the same mysterious symbol of the third rank. Dr. Y. J. Allen and the Rev. J. W. Lowrie also have been honored with a blue button. The Imperial Order of the Star has been conferred upon Dr. N. S. Hopkins and the Rev. Dr. J. H. Pyke of the Methodist Episcopal Mission in North China. Another missionary, whose recognition comes not from the Chinese but from the British Government, is Miss Abbie G. Chapin (A. B. C. F. M.), who re-

ceived the Royal Red Cross decoration from His Majesty the King of England for services rendered in the International Hospital during the siege of Peking. The King has also honored the devotion of the late Miss Jessie Ransome and of Miss Marian Lambert with the same decoration, for their ministrations to the sick and wounded during that memorable siege. For his inestimable services and marvelous heroism in constructing and defending the fortifications which saved the lives of the foreigners in Peking, Dr. Frank D. Gamewell, of the Methodist Episcopal Mission, received the highest possible commendation of the British Government, through Lord Landsdowne, Secretary of State for Foreign Affairs. The Rev. J. Hedley, of the Methodist New Connexion Mission in North China, has the China Medal for his faithful labors at Wei-hai-wei during those stirring times.

The first piece of jewelry, we are told, ever owned by Dr. G. F. Verbeck, of Japan, was the decoration of the "Order of the Rising Sun," third class, conferred by the Emperor, in view of his distinguished services to the Government. The same Order has also been conferred upon the venerable Dr. Hepburn by the Emperor of Japan for valued labors among the Japanese people, the occasion upon which the honor was conferred being Dr. Hepburn's ninetieth birthday. In Japan also the Rev. A. A. Bennett (A. B. M. U.) possesses a gold goblet, presented by the Japanese Government in appreciation of his efforts for the relief of sufferers at the time of the great tidal wave in Northern Japan a few years since. The Rev. M. C. Harris, D. D., now Methodist Episcopal Bishop of Japan and Korea, has a decoration from the Emperor of Japan for meritorious services in the promotion of civilization in the Japanese Empire during the last three decades. The Rev. Samuel M. Zwemer, D. D., of Arabia, has been elected a Fellow of the Royal Geographical Society in recognition of his courageous and useful explorations among the little-known fastnesses of the Arabian peninsula.

In India there is quite a galaxy of men and women upon whom the English Government has conferred medals of honor. The Rev. Dr. R. A. Hume (A. B. C. F. M.) has the Kaiser-i-Hind

Gold Medal for ministrations in famine relief, which was given also to the late Dr. John Murdoch, of Madras, for his service to Indian literature, and to the late Rev. Richard Winsor (A. B. C. F. M.), of Sirur. Among others who have received the same decoration, either in gold or silver, are Dr. Margaret Norris, of the American Presbyterian Mission at Allahabad; the Rev. J. A. Graham, of the Church of Scotland Mission at Kalimpong; the Rev. Dr. Andrew Campbell, of the Santal Mission; Dr. Susan Campbell, of Ajmere; the Rev. Dr. Macalister, of Jaipur; the Rev. Adam Andrew, of Chingleput; the Rev. J. Sommerville, M. D., of Jodhpur; the Rev. David Whitton, the Rev. John Douglas, and Dr. Agnes Henderson, of Nagpur; the Rev. Dr. James Shepherd, of Udaipur, all of the United Free Church of Scotland Mission; and the Rev. W. I. Chamberlain, Ph. D., of the Arcot Mission of the Reformed Church in America. Dr. Arthur Neve (C. M. S.), of Kashmir; the Rev. S. S. Allnutt, of Delhi, and Canon A. Margöschis, of Tinnevelly (both of the S. P. G.); the late Miss J. Hewlett (L. M. S.), of Mirzapur; Miss Sarah J. Higby (A. B. M. U.), of the Mission in Burma; Miss A. S. Kugler, M. D. (Luth. G. S.), of Guntur; Miss Branch (C. E. Z. M. S.), of Jabalpur; Miss Theobald (E. B. M. S.), of Delhi; Miss Rosalie Harvey (Z. B. M. M.), of Nasik, and Mr. Julius Lohr (German Evangelical Society of the United States), of Bisrampur, have also been similary honored. Among possessors of the "Order of Commander of the Indian Empire" (C. I. E.) may be named Dr. William Miller and Dr. John Husband, both of the United Free Church of Scotland.

Queen Wilhelmina of the Netherlands has made Dr. Scheurer, of Java, a knight of the "Order of the Orange-Nassau." Emperor William of Germany has conferred upon the Rev. Heinrich Fellmann, of the Australasian Wesleyan Mission in New Britain, the decoration of the "Order of the Crown" of the fourth class. Dr. George W. Holmes, of Hamadan, Persia, has been presented by the Shah of Persia with the insignia of the "Order of the Lion and the Sun." To Drs. Van Dyck and Post, of Syria, imperial decorations have been awarded by the Sultan of Turkey, and Dr.

Post also has received the decoration of the "Red Eagle" from the Ducal House of Saxony for his services at the German Hospital of the Knights of St. John at Beirut. The Rev. George Grenfell, of the English Baptist Mission in the Congo Free State, has been decorated by the King of the Belgians as a knight of the "Order of the Golden Lion," and in addition he has received a decoration from the King of Portugal. Another recipient of a decoration from the King of the Belgians is the Rev. W. H. Bentley, of the same Mission, who has been made a Chevalier of the Royal Order of the Lion, in recognition of his literary services in the Congo languages. Mr. J. Buchanan, late of the Blantyre Mission, has received the distinction of being created a "Commander of the Order of St. Michael and St. George" by the British Government. The French Government has conferred upon the Rev. Francis A. Gregory (S. P. G.), of Madagascar, the "Cross of the Legion of Honor," for services to the native population and the French troops on that island, and to Dr. Sims, of Leopoldville, Congo Free State, the same honor has been accorded. The latter is also the recipient of a decoration from the Belgian Government for eminent service in Medicine. Bishop Hartzell has been made by the Republic of Liberia a "Knight Commander of the Order for the Redemption of Africa." The venerable Dr. Kropf, on the occasion of his Diamond Jubilee as a missionary of the Berlin Society among the Kaffirs, received the order of the *Rote Adler* of the third class from the German Emperor. The late Archbishop Machray, Primate of All Canada and Archbishop of Rupert's Land, conspicuous for his devotion to the missionary interests of his diocese, was appointed Prelate of the "Order of St. Michael and St. George," and was summoned to be present at the Coronation of King Edward VII. The appointment to the Prelacy of the "Order of St. Michael and St. George" was also given many years ago to Bishop Selwyn, of New Zealand.

Not a few missionaries have received tributes to their personal character and worth which accord them an eminent position among the benefactors of mankind. The Chinese cannot be deterred from prostrating themselves before the picture of the lamentd Dr. Kerr, and have petitioned for the opportunity to worship at

his grave. The late Dr. William Muirhead has a tablet erected to his memory entirely at the expense of Chinese Christians. One of the highest officials in India is reported to have said to Dr. Barton, during his recent visit to that country, that the authorities had "unbounded confidence in the missionaries of the American Board," and that they could "have anything they ask from the Indian Government, provided the Government has power to grant their request." Lieutenant-Commander Albion V. Wadhams, of the United States Navy, who has been a close observer of mission work in the Far East, declares that of all the men he has known in the world "none are nobler in character, and none are playing a more important part in the world's history, than foreign missionaries, and none are worthier of the high esteem and veneration of their fellowmen." Captain Francis E. Younghusband refers, in his volume entitled "The Heart of a Continent," to missionaries who by their lives of noble self-sacrifice and sterling good are surely influencing those about them, and, in a letter to *The Times* (London) of November 19, 1901, he mentions in terms of warm admiration and sympathy the missionaries and their work in the Chinese Empire.

The venerable Dr. Samuel R. House, over twenty years after he left Siam, where he had labored as a missionary, received on his eighty-first birthday a letter of affectionate greetings, and a substantial contribution of money, from friends and pupils of his missionary days. The gratitude which manifests itself in this way, after twenty years of separation, must surely be counted genuine and sincere. To Dr. D. Macdonald, of Canada, a similar tribute was paid upon the occasion of his leaving Japan to return to Canada. When the late Dr. J. P. Cochran returned to Persia, in September, 1899, after a visit to America, he was met at a long distance from Urumiah by a large concourse of people, including a number of officials, and accompanied into the city by a cavalcade of over two hundred horsemen and a procession of carriages in which rode high officers of the Government, while several hundreds of the people on foot completed the escort. From the Shah he had already received the "Order of the Lion and the Sun." A succession of missionaries in Syria—Van Dyck, Thomson, Cal-

houn, Eddy, Bird, and Dr. Daniel Bliss, who has recently retired from the Presidency of the Syrian Protestant College—have all won the affection and esteem of the people. A life-size statue of the last-named, in Italian marble, has been presented to the College by the Egyptian graduates. A marble bust of Dr. Van Dyck has been placed by native admirers in the open court of St. George's Hospital, an institution not connected with Protestant missions, but supported by the Orthodox Greek Church.

Men of all creeds and classes and of various nationalities have united to place a large white marble memorial font, as a tribute to the late James Chalmers, in the Church of England cathedral on Thursday Island, in the Torres Straits, near the scene of his work in British New Guinea. A bronze tablet to the Rev. Hiram Bingham was unveiled in April, 1905, at Honolulu. Japanese friends and admirers have erected a monument in Aoyama Cemetery, Toyko, to Dr. Verbeck. Armenian students and friends in this country have paid a similar tribute to Dr. Hamlin; and on New Year's Day, 1901, a vast concourse of people of all classes assembled in Madras at the unveiling of a bronze statue of the Rev. Dr. William Miller, upon which occasion addresses were made by Lord Ampthill and Sir Arthur Havelock. In Westminster Abbey, as well as in Edinburgh, are lasting memorials of the great Scotch missionary Livingstone. Public monuments to Duff and Moffat have, moreover, been erected in Scotland at the birthplace of each of these distinguished men, of whose citizenship any nation might be proud. The conventional sneer at missions has been fully discounted, if not altogether discredited, by candid and intelligent people. The disparaging and seemingly malicious attacks which at times appear in secular journals are now regarded with genuine regret, or are viewed with scant tolerance, by the well-informed reader.

James S. Dennis

Art. VIII.—THE WORK OF THE GENERAL CONFERENCE COMMISSION ON AGGRESSIVE EVANGELISM

Leadership of the pastor in evangelism has been the keynote of the present movement. There has been no disposition to discount the official or any other genuine evangelists, but of these there are not enough to go round. A list of these evangelists has been kept, but it has not been a part of the Commission's duty to endorse or disbar any evangelist. Those who secure their services do so on their own responsibility. Our persistent appeal has been to the Methodist pastor, through booklets, circular letters, periodical literature, Presiding Elders and Bishops, and by direct personal and official letters and addresses. Our determination is to do all in our power to help every pastor to realize that the supreme duty of the Church of Christ in this dispensation is evangelism, and that the pastor himself is primarily the evangelist. It was for evangelism that the church was founded, for universal witnessing the Holy Spirit was given. For evangelism the church machinery has been constructed, about this its great traditions cluster, by this its past successes have been achieved and its victories won. They conquered by the blood of the Lamb and their word of witnessing. A pastor is not called to preach as if a proclamation were the sum of his duty, he is called so to preach that he win souls, and to win souls by his preaching. Preaching is a means, not an end. Even those who lay emphasis upon the thought that this is a dispensation of witness bearing, and hold that present agencies were not intended in God's plan to effect the conversion of all mankind, must acknowledge that the commission of the preacher has been from the beginning to make disciples of all nations, and that the effectual witnessing on the day of Pentecost is the example for all witness-bearers throughout this dispensation of the witnessing Spirit. That example evermore incites us to expect results in conversions; great and overwhelming results. The Commission has urged upon pastors, the heads of our educa-

tional institutions—who have responded most nobly to every appeal—Epworth League presidents, Sunday school officers and teachers, and the whole body of laymen, the possibility and necessity of a spiritual awakening now.

We insist that evangelism is fundamental. Would we heal wounds made by unbrotherliness in the church itself? Would we reconcile the church and the multitude? Would we bring laborers and capitalists to be brothers? Would we advance temperance and kindred reforms? Would we send the good news to the heathen nations that are willing in this day of God's power to accept it? All these things, and all other things that are right and obligatory, can be done best in the power of the Spirit. Evangelism, the preaching and teaching of repentance toward God and faith in our Lord Jesus Christ, will do more than anything else to solve all problems of society in the church, in the school, in the nation, in the city. The spiritual precedes the ethical, or, rather, it is the highest ethical. Fancy someone in Wales saying, "We must have an ethical revival first. We must enter upon a crusade against profanity, obscenity, prize fighting. We must close up the saloons, make kindling wood of the gambling tables, raid the brothels, before we can have a revival." Ah, No! All these infamies vanish before the Spirit's baptism like bats and owls before the light of day, like Shakespeare's storm that the sunbeams wrecked. Lecky, the historian of European morals, was surely right when he declared that the Wesleyan revival had the greatest influence upon the social and moral state of England. The Wesleyan revival paved the way for peaceful evolution in England as against revolution and bloodshed in France. A spiritual awakening would have averted the reign of terror in Russia to-day. The streets of Moscow would not be drenched with blood and filled with the slain. There can be no real progress in human society except on a spiritual basis, and human society is doomed where the life of the Spirit is excluded. As Professor Huxley said, in addressing a company of ministers of the Church of England not long before his death, "The man of science may be compelled at last to come back to the fortress of revelation. If so,

gentlemen, I hope that we shall not find that you, the guardians of that revelation, have betrayed the gates." As pastors we can well afford to be true to our own truth and loyal to the mighty person of our Christ. The trend of our times, with all their brutal materialism and philosophy of dirt, as Carlyle calls it, is not wholly materialistic. It is spiritualistic as well. There is a very strong trend toward transcendentalism, toward an extravagant confidence in the unseen and a gross credulity towards such as profess to have occult communication with the invisible world. How many hungry people are going to shepherds who, as Dante said, feed the sheep upon "wind"—rhetorical, poetical, philosophical, mystical, eloquent wind, yet neverthless wind—instead of the substantial, satisfying Gospel.

This Commission has most earnestly urged upon the pastors of Methodism, though doubtless in many cases it was not needed, immediate and double diligence in feeding a starving generation with the very substance and marrow of the gospel. So far as the last half century is concerned evangelism is now coming to its best. First of all it is being redeemed from the former odium of cheapness and intellectual incompetency. Some of the very strongest men in all denominations are either taking part or stand ready to take part in evangelistic work. Others give themselves exclusively to this great harvest field. Many leading laymen, like John Converse, William Phillips Hall, J. S. Huyler, D. H. Potter, not only lay their money upon the altar of aggressive evangelism but actually leave their homes and places of business to preach in the slums and the waste places of the earth. The churches have made numerical gains during the past year. Our Presbyterian brethren, with over a million members, have added about 24,000. Their advance has not been as conspicuous as ours, for we have made a net gain of 78,090 communicants, as against an average of about 31,000 for each of the previous years of the present decade. There were last year 119,000 additions, but over 40,000 deaths. Enough of us die each year to make a small denomination. Bishop Mallalieu, from information now in his hands, expects a net gain of 150,000 members in 1906. The growth of

modern religious "fads" has done much evil, like Alexander the coppersmith, but it has also done good. The churches have come to feel that they must do something more than hold their own or they will not continue to do even that. There is a feeling that the Protestant Church must win out or die out. It cannot die, for like a mighty fortress stands the word of Christ that the gates of hell shall not prevail against it. We will advance; we will not become spiritually bankrupt. This Commission, the creation of the General Conference at Los Angeles, has not felt under obligation to pattern after other movements in sister churches. It represents Methodism, with its unique organization, and we must not attempt to make war in Saul's armor. While the Commission thoroughly appreciates the somewhat interdenominational movement led by our Presbyterian brethren in City Evangelism, we have felt that the first, most fundamental and most abidingly fruitful thing for us to do was, quietly but thoroughly, to rekindle the smoldering fires upon all Methodist altars; to reinspire and reorganize our own forces to do their own work, in their own way, in their own places. The results have not been great enough yet they have been definite, and comparatively gratifying. Organizing the conferences into sub-commissions and groups means much for the future. Much time during the first year and a half has been spent in this work. Those organized earliest have manifested the best results. Two years ago the Michigan Conference took evangelism for granted, made no definite provision for it, and reported a net loss of 500 members. With systematic effort the past year the conference reports a net gain of 1,700 members, together with an advance of $1,700 in gifts to missions. Methodism is being mobilized for spiritual victory—not the victory of this day and this year only, but of all the days and years to come. The movement for systematic, persistent and cooperative evangelism has taken hold of American Methodism, east and west, north and south. The group plan, by which several pastors help each other in revival services, is meeting with success literally from ocean to ocean. As I write this paragraph letters reach me from Maine to California on the sub-

ject of the group plan. The movement is a "Captain's battle"—the pastors unitedly doing their own work without the generalship of a professional evangelist. One of the church editors says, "The revival is here. A great revival is sweeping the United States. Even the secular papers are noticing it." Dr. Torrey, returning from his work in Europe, Asia and Australia, says, "The revival is here." Though we cannot feel that there is yet a great revival in America we do rejoice that a true revival has already begun; and we urge ourselves and all believers to pray without ceasing, and toil without resting, that this revival may become nation-wide, world-wide, and irresistible. We find evidence of a revival of righteousness in the popular and pulpit protest against the "sharp practice" and "double dealing" of insurance managers; the indignation against rate swindling, oppressive corporations, dishonest officials of banks and trust companies; the public wrath against political scoundrels and the successful overthrow of many such, and the elevation to power of fearless, honest, competent men in many states and cities. The fearless testimony of pastors and churches is not only driving many offenders to hide their heads in guilty shame, it is bringing to the pastors and the churches themselves a new sense of spiritual power, an anointing which will persuade men to seek shelter from the sharp lightning of the wrath of God. Indications that it is now the will of God to pour the Spirit upon all flesh come to us from various foreign lands. There are movements of indubitable Divine power in India, the Philippine islands and in Japan. The awakening in Norway is said to be similar to that in Wales. Instead of the leadership of Evan Roberts it is that of a sailor, named Lunde, converted in Chicago. He has the sympathy of the State Church. A letter from Ole Oleson, written by order of the Norway Conference to our Commission, is an inspiration. In Mexico there is real encouragement, as we have just been hearing from the lips of Dr. John W. Butler.

The work of the Commission will soon be greatly strengthened by the services of a field officer giving his whole time to the task of promoting organized aggressive evangelism throughout the

church. For this purpose one of our best equipped ministers is about to give up his pastorate and a generous layman of Brooklyn, New York, has provided his support. There is need of, first, a revival organism in every conference where it does not already exist; second, a revival spirit in each separate church; third, systematic effort to reach working men and women; fourth, rivers of living water from God himself, through his church, to flood the land with salvation. These truly glorious results will be obtained in two ways; namely, by cordial conscientious individual acceptance of responsibility, and, most of all, by prevailing prayer. The Rabbis used to say that if Israel would repent for one day Messiah would come. Dr. R. A. Torrey has recently said, "A revival can be had in any church which will pay the price. If a few devoted Christians will get together and put themselves entirely at God's disposal, for him to use them as he will, and then will begin to pray unitedly for a revival in their church, and be willing to pray on and on until they have prayed it through, and then will go out and do personal work among their friends and others, a revival will soon follow." But I believe we can lay upon the hearts of our people the absolute and awful need of individual consecration and holiness and devoted personal effort for other souls. The secret of success in fraternal organizations is in the personal touch. When the Roman adopted the short thick sword of the foot soldier, instead of the long spear or javelin of the cavalryman, Gibbon tells us, "he shortened his sword and extended his Empire." A hand-to-hand conflict is needed. Nehemiah had a successful plan for rebuilding desolate Jerusalem; "Every man built over against his own house;" "the people had a mind to work," and "we made our prayers unto our God." Such a prayer as William Taylor offered may be ours: "Oh God, help me to help thee save this world."

John P. Brushingham

Art. IX.—THE LAYMAN'S AGE

This is preeminently the layman's age because it is a democratic age. The history of the world presents a striking parallel between the growth of democracy in the state and its growth in the church. In proportion as the individual has gained civil liberty he has gained religious liberty. When the chains of despotism have fallen from the ankles of the serf the citadels of spiritual tyranny have trembled. To-day it is possible to know the religious condition of a people from the character of their civil government. Where to-day we find the free state we find the free church. Where we find the despotic state we find the despotic church. Look across the Atlantic to Russia and what do we see? A government of bureaucracy filled to the brim with corruption, tyranny and incompetence; a ruler of inferior intellectual grade presiding over the destinies of one tenth of all the world's inhabitants; a ruler who by his mischievous diplomacy involved the eastern world in a war which shook the foundations of credit and brought dire peril to the doors of 200,000,000 of the human race. Can such a civil government exist together with a free church? No. We find in Russia a church which corresponds in all points to the character of the state. The Holy Synod and the Romanoff dynasty hold the people of Russia in a common clutch.* Turn to another part of Europe and consider the civil and religious condition of Great Britain. There is a government monarchical in form but democratic in spirit and in practice. With it goes an established church hierarchical in government but democratic in attitude. When the English people began to shear the king of his prerogatives they kept the monarchical form while they seized the power for themselves. They have done the same thing with established ecclesiasticism. The barons who at Runnymede struck a blow for popular liberty, struck an equally powerful blow for freedom of religion. To-day in Britain there

* This was written before the revolution in Russia. That so great a thing as civil freedom and religious liberty should have burst upon the long suffering people of Russia in a common dawn is an illustration of the rapid march of events.

is an established monarchy surrounded by democratic institutions; an established church surrounded by a great body of democratic, non-conformist churches. Toleration is the watchword of Great Britain in both civil and religious life. But the men who made England free in effect gave to the world sons who made America free in word and deed. Here we have the first example of the complete separation of church and state. They are independent but interdependent. The same spirit which protested against taxation without representation in the state protested against taxation without representation in the church. Blind adherence to a system of theology and implicit obedience to a provided priesthood are as out of place in America as would be obedience to laws which the people had not framed and obeisance to rulers whom the people had not named.

In the days of Moses the Hebrew religion was in the hands of an oligarchy. Christ came from the ranks of the people and ignored the priesthood. The apostles taught the equality of all men. But this pure democracy, so far in advance of its time, was short-lived. Toward the close of the second century the church had again become an oligarchy. Religion was again wholly in the hands of the priesthood. The Catholic church gradually fell into the hands of the basest sort of men, who used it not to lead men up to God but to establish between them and the throne of grace a veil of separation. The church became intolerably corrupt, and out of the protest against that corruption came the Reformation. It established that "No mediator is needed between God and man except Jesus Christ, that all believers have direct access to Him, and that this power is not delegated to an exclusive priesthood." When this principle was accepted it was evident that a great change must be made in the organization of the church. This change was expressed in the religious realm, as it had been in the civil, by the gradual uplifting of the individual. It did not take effect all at once. The Protestant churches did not immediately and wholly reject the forms of the mother church, but they have gradually been evolving a system differing more and more from the Catholic system. This evolution has continually flowed in the direction of democracy.

Our Methodism is an offshoot of the Church of England. Wesley, not protesting against the forms of the church but against its inertness, established a new method of saving the souls of men; not a new church. He never was a Methodist as we are Methodists, he lived and died in the Church of England. After Methodism was set up in America the preachers and superintendents were for years unable to administer the sacraments because the mother church refused to ordain a man who might confer the right of administration upon other men in the new field. This was the situation until the preachers took the matter in their own hands and ordained one another. This was an assertion of the sovereignty of the people and a long step toward democracy in the church. Our system is Episcopal but it is interesting to note how the democratic spirit has modified nearly every institution borrowed from the mother church. The first great change was the admission of lay delegates to the quadrennial conference. The early conferences of the church were mass meetings of the preachers. But as the preachers nearest the centers did most of the massing and legislating those on the outskirts were soon convinced of the inequity of the arrangement. Therefore early in the last century the conferences were made delegate bodies, but the delegates were still exclusively ministers. The spirit of representation had moved, however, and it did not stop at less than a fair measure of equality. It demanded that the laymen be included in the law making power. They were first admitted in 1872 but then only a limited number sat in the General Conference. When 1900 had rolled around and the laymen sat in the General Conference in equal numbers with the ministers the problem of representation seemed to be solved, but the whole question was not settled until the 1904 conference admitted the women of Methodism to the General Conference on a basis of equality with the men. Having one half the power the laymen are beginning to use a little more than one half of it. A somewhat startling exercise of power was seen at the last General Conference, in the retirement of five of the bishops and putting other men in their places. This was an assertion of the sovereignty

of the people in the church which corresponds with the assertion of the sovereignty of the people in the state. The layman, if he accepts a larger measure of power, must accept a larger measure of obligation. In his new position he of Methodist destiny becomes responsible not merely for the material prosperity of the church but for its spiritual welfare. Not that he is to supplant the preacher—the preacher was never more needed in the world than he is to-day. If there is any defect in the recent changes in our economy it will be found in the over-emphasizing of the machinery. This tendency is to be corrected in part by magnifying the preacher's sacred office. He must remain answerable only to God. His words must not be drowned by the raucous voice of money in the churches. The first duty of the layman is to be sure he is a converted man. That he may be sure of himself the Discipline of Methodism exhorts that he be incessant in his attendance upon the means of grace; upon the services of the church and Sunday school. Neither is he forbidden to search the Scriptures for himself. Better for him to read the Bible even "as literature" than not to read it at all.

There remains the most sacred duty of all: to live a life which will not advertise the church in a false light. The church to-day is bitterly attacked. There are thousands who see in it nothing but a great machine for the repression of radicalism; there are others who look upon it as an association of men who claim to be better than their fellows but whose lives do not prove their claim; there are still others who regard it as merely a social institution, good in its way but no better than any other club or lodge which men may form for mutual improvement. The church labors under the weight of these combined assaults and it is powerless to right itself so long as its membership gives countenance to the truth of any of them. Who shall refute them? The only hope of the church is in the entire consecration of the laymen.

James Gray.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

REFUGE

HUMANITY needs a refuge. Great is man's boasted power; he triumphs over nature, he makes the elements serve him, he seizes the forked lightning with his right hand and masters it, he lifts Jupiter in his left hand and tells his weight, he hath weighed the mountains in scales and the hills in a balance. But his power is not so much strength as skill; he really conquers nothing, overcomes and subdues nothing. He studies the forces of nature, and learning their habits and laws his ingenuity turns them to account by conforming to them. Human strength is less conspicuous than human weakness. Even in a comparison of men among themselves only a few can be called strong; the most are very weak; and of the proudest in might it is written "their strength is as grass; in the morning it flourisheth and groweth up, in the evening it is cut down and withereth." A refuge is something that all are in want of. None is able to cope with the foes that assail him, or to match the overwhelming ills of our mortal condition. The bravest and mightiest as well as the feeblest need surcease from strife and the rest of a refuge sometimes. Not only does the delicate dove of the deluge return weary-winged from leagues of flight over boundless waters to find her ark-built nest, but

> "That proud bird, the Condor of the Andes,
> That can soar thro' heaven's unfathomable depths
> And brave the fury of the northern hurricane,
> And bathe his plumage in the thunder's home,
> Folds his broad wings at nightfall,
> And sinks down to rest upon his mountain crag."

Man is hunted, like a partridge on the mountains, by innumerable enemies and ills, and needs a refuge.

I. He is exposed to general ills and perils belonging to our fallen human state; and these are the most dire.

1. Of all the many miseries of humanity the greatest and most lamentable is guilt. Poets have exhausted words in mournful descriptions of the sufferings of a guilty conscience, with its vain long-

ing for the anodyne of forgetfulness. When Goethe, in his Wilhelm Meister, makes the old harper sing one of his lays, its subject is the remorse of the guilty. The heathen Plutarch depicts in affecting terms the torment of a mind possessed with fear of the divine wrath. The flagellants of the middle ages, amounting in Northern Italy and Germany in the 13th and 14th centuries to many thousands, who went about practicing their horrible penance, were examples, though morbid ones, of a sense of guilt in a state of active excitement. No life is without guilt, since none is without fault; and if all other judges were silent there is one who will not be silent; our conscience. Its accusations pursue every sinner and embitter his life. Guilt paralyzes by making us unhappy, and he who would conquer the future must be cleansed from the past. There is no help in us, but because there is a God there is a remedy. The woful lamentation of a guilty world has gone up into the ear of Him who hearkens from the realms of help, and drawn down the aid of grace. At this very point of guilt Heaven begins the work of our deliverance, and being justified freely by His grace, we may have peace with God, through our Lord Jesus Christ.

2. Again, not only is there a heavy sense of condemnation in every heart, which God alone can lift, but this being removed there are still evil tendencies to be eradicated—a bent to sinning, a vice in the blood to be taken away. The soul needs to be set free from the power of an evil nature; not merely to be pardoned but to be unchained, so that sin may no more have dominion over it; not only to have the bite of the old serpent healed but to be liberated from his horrid coils, and have them unwound from off his limbs so that he may have the use of his powers and may rise, erect, and grind the head of his enemy forever under his heel. And God delivers from the power of Satan and gives a new nature.

3. Men need, moreover, to be sheltered from the fear of eternal punishment; to be insured against the punitive consequences of their sins. When the pangs of guilty feeling have been assuaged in their hearts they still want the white and awful judgment throne stripped of its terrors so that they can look without fear on the face of the Judge; they want a guarantee that their iniquities shall not accuse them in the day of final account, that the storm of divine wrath shall not break over them and sweep them away at last, that they shall not be cursed and slain in the dreadful drama of the judgment. And we

find all this in the God-man, who was bruised for our iniquities and suffered in our stead.

4. Furthermore, from manifold conscious imperfections men need a refuge, and find it only in God. We come to no perfection except in Him. To open our hearts and turn them, like heliotropes, to the Sun of Righteousness, so that we expand and grow, filled with His life and love, to be the temples of His spirit and the vessels of His grace, to have Paul's experience of Christ living in us, is to find all the perfection that is possible.

II. Besides these common ills, each individual life needs a refuge from particular personal troubles arising out of the past, the present, or the future.

1. For some there is a past that is hostile to their peace. Perchance they feel the disquietude of a conscience that will not down. One wrong act may cause long-lingering self-condemnation and remorse. There may be some single specter that haunts them, out of days gone by; there may be some one fatal, irretrievable error which, load it as they may, they cannot permanently sink: it rises to the surface and ever floats in sight, face upward like a drowned man. Or the regret of the past may be a general one over misused opportunities, squandered privileges and wasted powers; a sowing of wind for a harvest of whirlwind.

> "Oh, that word regret!
> There have been nights and morns when we have sighed,
> 'Let us alone, Regret! We are content
> To throw thee all our past, so thou wilt sleep
> For aye!'"

Or, again, out of the past the still painful memory of griefs, and losses to which they have never been fully reconciled, may rise fresh and poignant as ever. Sometimes a blithe and singing life is wounded so that it never afterwards can fly, but creeps painfully along with a broken wing. Often it is said of some that they "never recovered" from this or that event. You have read of the king who never smiled again when the bark that held his prince went down. The dark pile of some ruined castle of hope or joy standing in the far past may cast the broken shadow of its jagged outline all the way to the present. The shadow of one precious grave may lie broad and deep all down the sunshine of many a summer. Some wreck of the past may encumber with its fragments the waves of the present. The breathing

body of to-day bleeds with the wounds of other days. What refuge from all this save in that good Heavenly interference which not only pre-arranges and provides before us, but corrects and over-rules from behind us; intercepts, if we ask it, the worst consequences of our wickedness and folly, hems up the frayed edges of our doings, which our neglect had left flying loose and threatening to unravel all the web of life, and promises that the losses of earth shall be compensated by the gains of Heaven.

2. If we are able to let the dead past bury its dead, and to cast its cares behind us, present circumstances may be full of trial, infested with trouble from which we need a refuge.

(a) There is for every soul a battle with temptation, and it may be that now the powers of darkness are rushing in like a flood. Christ had his forty days in the wilderness, tried by want and solicited to ambition and presumption, and ever in this mortal life it shall be man's troubled lot to be tempted. In the glare of noon-day publicity the devil sets open siege to the citadel of Mansoul, and in the gloom of midnight solitude men shall never cease to hear the stealthy tread of the foe skulking on the margin of their most mysterious thoughts. But, tempted like Jesus, we may triumph like Him. It becomes the Christian leaning his back against the cross to stand up against temptation like a line of cliffs against a tempestuous tide. The Lord is like the tower of David, builded for an armory, whereon there hang a thousand bucklers; and shield of Ajax seven-folded never stayed lance thrust as will the shield of faith the darts of the enemy. The soul fearless with its trust in God, alone but unterrified amid dangers and snares, may walk, as did the blind girl Nydia through the showering ashes of Vesuvius; the boiling torrents touched her not, huge fragments of scoria shivered the Pompeian pavements before and beside her, but spared her frail form, and when the lesser ashes fell on her she shook them off and dauntlessly went on her way.

(b) It may be that some are now bowed in a great sorrow which curtains the time in darkness, quenches the sun out of the noon-day and stars out of the night. Anthems are changed to dirges. Loss has emptied life's honey, and spilled its wine. The earth has become a place of grief and graves. They mourn over mounds on which the grass is not yet grown. Bereaved and desolate they feel like Lear, lone and deserted, the cheerless heavens over him, the homeless wild beneath him, the tempest beating against him with its pitiless storm.

(c) It may be that the feet of some have stumbled on the dark mountains of disappointment. Life has broken its pledges and cheated them of all they looked for with deepest longing. Dearest expectations have proved delusive. Disappointed hopes lie about their path—promises which the flattering and perfidious earth made, but failed to keep. They struggle under the debris of plans and projects which were shattered, pinnacle to base, and came down a-clatter like a house of cards. Baffled and thwarted, chagrin and contradiction fill them with dismay; an element of melancholy is spread through their whole life by a perception of the nothingness of the possessions and enjoyments, the frail and transitory shows of earth. Even those who have obtained are disappointed and unsatisfied. The king of Israel, who had mental wealth beyond all others and terrestrial pleasures in a degree attained by few, summed up the whole in one word: "All is vanity." And the Roman Emperor, who had commanded a world, when he came to die exclaimed, "I was everything, and have found that everything is nothing."

(d) It may be that some suffer by uncongenial and rasping surroundings; sensibilities are chafed and galled by conditions that do not fit them well; alien circumstances have quartered upon them and crowded them out of all their comfort. The spirit shrinks from stinging touch, offensive and unnatural neighborhood; and, powerless and afraid, lies trembling as one who feels a reptile crawling over him in the dark. A heart may sit like a bird brooding a nest that is lined with thorns, which, though it may cover them with its feathers, hurt none the less.

(e) It may be that the present pain of some is in the bitterness of love unappreciated and affection ill-treated and neglected. There are some natures in which, as Richter said of himself, "the business of hungering has gone to a great height"—eager, craving hearts that need ever to be fed afresh. Mozart, when he was a child, would go about from one to another, clinging around their necks, and pleading piteously, "Do you love me?" And there was that wonderful child in whom Walter Scott so much delighted, Margery Fleming, who at six years had a most wild hunger to love and to be loved. The most lavish hearts are sometimes denied their rights and listen in vain for any equal answer to their call; though even a cliff of rocks will send back an echo to the voice that cries toward it. Hawthorne said, though better off than most, "There is no measure for measure to my affec-

tions; but if the earth fails me I can die and go to God." There be those whose lot it is to cast the pearls of their affection where they are not honored—to scatter seeds of kindness upon a soil from which they can no more reap a just return than you can fill your barns with a harvest of grain from the fruitless furrows and pastureless fields of the desolate, barren, briny sea.

(f) Some have needed a refuge from persecution. It may never have been our distinction to be pierced and honored with this crown of thorns; for it is a select and Christlike experience, given not to many, to be persecuted for righteousness' sake, to be despised and rejected of men; but perhaps none know the value of the refuge as do they who have been chased into it by a scornful and merciless world.

(g) There be many whose present trial is the fiery one of bodily suffering. Whatever may be said of other ills there is nothing imaginary or sentimental about this one. Disease may make the earth a place of torment—may so spoil the comfort of life and waste its energies that the sufferer finds every thought weariness and every breath pain. When the bed is changed from a couch of rest to a rack of torture, and the body is stretched upon it for long days or years, held down by a strong power called weakness, the soul, meanwhile, shut up in the aching prison house to learn through severe discipline the difficult lessons of patience, until the lips twitching with pain have mastered the language of submission—this is no soft and luxurious experience, and it needs a succor and a shelter beyond what the world can give.

(h) Still again, in the case of others it may be that the mind is bewildered and baffled by problems of thought and faith and life. The human intellect unaided is unspeakably wretched through sheer perplexity and doubt. Alexis DeTocqueville said early in life, when groping in the midst of distressing mental perplexities and disheartened at the impotence of human reason, "If I were desired to classify human miseries I should do it after this order: first, sickness; second, death; third, doubt."—Life's mysteries fill it with vague confusion, and provide a boundless realm for speculation which the busy brain peoples with a creation of its own and imagination makes populous with its conjectures. Has not the devil haunted us all at times with more doubts than Robert Buchanan raises in his Book of Orin—doubts of God's being, of his nature, of our immortality, of the Bible as God's word, of our original conversion, of our present acceptance, of our

final salvation? Some minds have wandered in the thick murk of doubt till their thought was lost in chaos and night; then doubt has ended in despair and the soul weltered in darkness, like a man struggling in a midnight sea, the salt spray stinging in his eyes, the bitter brine stinging in his throat, and no earthly answer to his despairing cry for help save the fierce howl of hungry waves and the wild shriek of the wind.

3. The chief disquietude of some heart arises from the onward look. The future seems adverse and sinister. Coming days loom up portentously in its fears. Forebodings of disaster make it shrink back from the darkening turbulence of menacing and dreaded uncertainties. We need a security which will keep us cheerful against a threatening to-morrow. And for those who are restless with ambitions about the future, longing sleeplessly toward its hoped-for riches and honor,—they need to be freed from the thirst which fevers them. To have the heart weaned from earthly pleasures is better than to obtain them in fullest abundance.

> "Not to desire or admire, if a man could learn it, were more
> Than to walk all day, like the Sultan of old, in a garden of spice."

Such are some of the ills of life. Make a better catalogue for yourselves if you can—supply all that is wanting—and then let us say that from all their unrest and weariness and woe the only sufficient refuge is in God. For the evils that arise within us, out of a wrong nature, Divine grace is a remedy; and from the ills which are circumstantial, however grievous, our hearts may find a refuge by accepting our lot and bowing in acquiescence before the throne of Him whose love we trust, though his ways are past our finding out. In a life full of troubles, the believer remembers it is not long, and adopts the wise words of the singer,

> "I think we are too ready with complaint
> In this fair world of God's. Had we no hope
> Indeed beyond the zenith and the slope
> Of yon grey blank of sky we might grow faint.
> But, since the scope
> Must widen early, is it well to droop
> For a few days consumed in loss and taint?
> O, pusillanimous heart! be comforted;

> And, like a cheerful traveler, take the road,
> Singing beside the hedge. What if the bread
> Be bitter in thine inn, and thou unshod
> To meet the flints? At least it may be said,
> 'Because the way is short, I thank thee, God!'"

And then he remembers that eternity is long; and that a lifetime suffered here is but as a span of a single day in the bright world beyond the sun. Therefore hope gives him nerve to suffer and to do: For though no man

> "Can hold a fire in his hand
> By thinking on the frosty Caucasus,
> Or cloy the hungry edge of appetite,
> By bare imagination of a feast,
> Or wallow naked in December snow
> By thinking on fantastic summer's heat"—

yet men may better bear the trials of earth by thinking of the heaven that is to come. The burden of life's brief labors may well be borne looking to the endless calm of eternity's serene and tranquil Sabbath. There is rest—there and nowhere else; for rest is a treasure which God has not stored in the earth; you cannot harvest it from the fields, or pluck it from the trees; it is not for sale in the world's bazaars; it is a pearl the seas do not yield. Even when Providence fills a man with all earthly gifts his soul is disquieted with a repining restlessness, as if God had thought concerning him:

> "Let him be rich, and weary, that at least,
> If goodness lead him not, yet weariness
> May toss him to my breast."

III. While we need a refuge from the ills of life we also need a refuge from the dread of death. Montaigne said he feared only fear, and in any form it is a thing to be delivered from. It was the motto of Heinrich V, inscribed in the Kaisersaale at Frankfort on the Maine, *"Miser qui mortem appetit, miserior qui timet."* Yet death from of old is named King of Terrors, nor is this fear any sign of weakness of mind. Madame DeStaël offered her physician her fortune if he would take away her fear of death. Vinnet says that "after the happiest as well as after the most wretched of lives it is terrible to die." The great Samuel Johnson, rough and strong as he was, was all his life time through fear of death subject to bondage. This abhorrence made Louis XV of France a coward. He would not

suffer death to be spoken of, and avoided whatever would bring it to mind. It was but the device of the ostrich, but it shows his terror of the grim monarch. The vague, untried uncertainties of death render it naturally frightful to all. The heathen emperor, passing through dark agonies into the unknown, asked of his soul: "Into what places art thou now departing?" But the Christian, fronting death, knows that his soul departs into the bosom of Infinite Love, and into mansions prepared, and he finds refuge from the fear of death in the clear faith of an immortal life.

To him whose life is hid with Christ in God,

> "There is no death; what seems so is transition;
> This life of mortal breath is but a suburb of the life elysium,
> Whose portals we call death."

The Christian Longfellow sings,

> "The grave itself is but a covered bridge
> Leading from light to light thro' a brief darkness;"

and oft-times it seems to me that the grave is but a half-way house where I shall stop for a night, my Saviour's cross before it, my Saviour's grave-clothes in it, my Father's house behind it.

IV. Although the eternal God is a perfect refuge for humanity, many run to refuges of lies which seem good to a man, but the end whereof is death. Let their example be a warning to us to flee for refuge to lay hold on the hope set before us in the Gospel. Shallow and flimsy are human devices for human relief. The thoughtful call in Philosophy only to find that it proposes problems which Religion alone can solve. The restless try change; take journeys, as if they could leave themselves behind; cross oceans and continents to find, when they have compassed sea and land, that they have changed the sky but not their mind. The weak and frivolous seek refuge in pleasure, find nepenthe in some intoxication, resort to drink or opium, bury thought in the pages of novels, hunt oblivion through the dizzy mazes of excitement, court delirium as a boon, dream upon the lotus shores of indulgence, and, like Saul, would banish melancholy by the tuning of a harp. Hearts nobler and stronger fling themselves upon work, plunge from labor to labor, toiling that they may not have time to remember, drowning the voice of their own soul in the hum of business and the surging Babel of the world's noisy strife. Cain

sought to allay his remorse by building a city. All such refuges are the make-shifts of a moment, the delusions of a day.

But there is one fearful, false refuge which has made room in its black bosom for a host of fugitives. I mean the suicides who have hid themselves away in the darkness of death, fled down the long steps that lead to silence and sought shelter in the grim gate-way of the grave—the desperate maddened ones, who, goaded to the brink of despair, have cried in their frenzy as they leaped into the abyss, "Anywhere, anywhere, out of the world!" It seems strange and incomprehensible to people who find life sweet and pleasant that any should wish to die, and they are apt to pronounce the wish wicked. They do not wonder that Voltaire in the midnight blackness of infidelity and misery of unbelief said, "I wish I had never been born;" but they deny that Christians can ever have such feelings. Yet I find the feeling in every variety of manifestation among servants of God. I find Job cursing the day he was born, and saying "Oh that thou would'st hide me in the grave!" I find Elijah wanting to die by the brook Cherith. I find Jonah by his withered gourd, smitten with the East-wind and the Sun, saying "It is better for me to die than to live." And sometimes I have thought Paul was staggering a little under his load and half homesick for glory when he wondered if it were not better to depart and be with Christ. I hear an old Puritan saying, "Sometimes the burden is so heavy and the prospect so dark that we would rather leave the world and fly away and be at rest;" and I hear Doddridge singing, in one of his best hymns,

> "Fain would we leave this weary road,
> And sleep in death to rest in God."

Under a brown head-stone in the English cemetery at Florence sleeps to-day in the rest he craved a man who once wrote, "Sometimes I wish that death would come and fan me to sleep with his wings; but faith soon stops that murmur, and, 'Thy will be done' is prayer enough for me."

It is not wonderful that souls without the fear of God before their eyes, weary of life and praying for death, have answered their own prayer. What a ghastly gallery the suicides would make if we could collect their faces: from Judas flinging down the silver price of blood and going out to hang himself, down to the last poor coward that blew his brains out yesterday. Some choose death as an escape

from shame and disgrace. Theodore, the Abyssinian king, sprang off into eternity rather than submit to a capitivity which his proud spirit could not brook. Beaurepaire, the French general, compelled by the municipals to surrender Verdun to Brunswick and the King of Prussia's 60,000 men, strode away indignant to his room, from which, when he had shut the door, was heard a pistol shot and the heavy fall of his dead body. His epitaph in the Pantheon reads, "He chose death rather than yield to despots." It is said that Marshal Ney, after his treason to Louis XVIII during the hundred days of Bonaparte's last struggle for the throne, fought like a man who only cared to die. There is a story that on the night of the day on which the abdication of the throne had been given, the victorious allies being camped on the boulevards of his beloved Paris, Napoleon at Fontainebleau took poison. He could not bear defeat. In Detroit one morning was found the corpse of a wretched ruined girl; at her side, along with a revolver and an empty laudanum vial, was found a Bible open at the 11th chapter of Matthew and indexed at the 28th verse: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Poor child, she sought rest all amiss. Death is no refuge for the frantic spirit. "No one becomes blessed by being buried." There is no virtue in the hem of Azrael's garment. The grave cannot succor or shelter a broken heart. Hamlet guessed the truth in his "perchance:" the sepulchre's sleep is full of dreams; an abyss of dreams more real than life, more terrible than death, more infinite than either. Better to bear the ills we have than fly to others we know not of.

There have not been wanting schools of philosophers to justify suicide, either as involved in that right of control which every man has over his own life or as a legitimate asylum from suffering. And thousands who never heard of Epicurus have flung life away because, being exhausted of pleasure, it offered no prospect but pain; of which number, doubtless, are many of the 4,500 yearly suicides of France. One thinks of Chatterton, "the marvelous boy," the astonishing child of eighteen years, in a wretched room in Holborn, in the midst of the fullest din of London, where, after fighting for four months the wolf of hunger from the door, dispensing with food and sleep, on the verge of starvation and madness, impatient with fate, and but vaguely acquainted with God, he gave up angrily the struggle of life—and weak, ghastly, full of rage and despair, drank the arsenic one August day, and lay down among his papers, where the frightened people, breaking

open his door, found him next morning, in all his young beauty, the bright eyes dim, the strong limbs powerless, like a young oak tree, felled while all his strength was yet to come. Altogether, it is a vast multitude that has made rash haste to the grave, and burst open with violent hands the door of the eternal world. And there is a still greater multitude of those who have wished for death. Many have sat down weary by the wayside and waited for the long night to come. Perhaps their years have worn the regalia of grief, perhaps floods of tears have run the colors from life's fabric, and left it dead, pale stuff; perhaps they have lived till the heart is dry as dust, and the strength as weak as water; at any rate, away down deep within, where nobody but God hears, they have said to themselves, "The sooner it's over the sooner to sleep." And there are more than we are apt to think who, in some hour of peculiar trial and depression, have felt that they would fain hide in the tranquil depths of the quiet grave, out of reach of tempest and trouble; who would have liked some summer day to turn up the earth's green coverlid of sod and creep under and go to sleep; and who would have said with Ursus, when he found the cold white body of the woman frozen in the cold white snow, "Dead! there's one that's happy, decidedly happy! Dead, quite dead!" But we do not need that any lost self-slayer should come back from the land of shadows to tell us that the grave is no more a refuge for a troubled soul than philosophy, or change, or work, or pleasure. They who wrongly desire death are deceived, and would find in it not deliverance but doom.

V. Turn we now from the evils which afflict and threaten men, and from the false refuges they seek, to behold the one only true refuge, in which alone there is comfort and security. "The eternal God is thy refuge." Consider the character of this glorious refuge.

It is not a refuge for idlers, but for toilers. It is not the offer of an easy shelter for mere comfort-seekers. God does not shield any of us from duty, nor excuse us from bearing the legitimate responsibilities of existence. Each of us must take our share of the wrestling and discipline of life. God puts no premium on indolence, furnishes no retreat for the recreant, cushions no cozy couch to indulge the ennui of a useless life; but appointing to every one his work, and requiring diligence, he promises protection to all faithful ones and surrounds his servants with security. Travelers over the Alpine passes are familiar with the strong stone houses called "refuges,"

with thick walls and narrow windows and doors, built by the wayside at intervals of a few miles for the shelter of the workmen who keep the road in repair, and for any who may be overtaken by storm. The laborers sleep in the refuge at night and go out to work on the road during the day. From their castles of rest and safety they go forth to cast up the highway and, if need be, help travelers over the difficult and dangerous mountains. So they who are sheltered and refreshed in the Divine Refuge are sent forth upon a service and a ministry for the glory of God and the good of men. They must help keep the road in order, from the valleys of earth to the heights of heaven. Over them rings the order, "Cast ye up the highways of the Lord, make his paths straight."

The refuge is a living refuge. The thought may be helped and impressed by suggesting a few contrasts. There is a difference between beauty in a picture and living beauty. There is a difference between the photograph of my friend, which I look upon in his absence, and my living, breathing, conversing friend himself. The Fornarina was more to Raphael than any of the Madonnas to whose faces he gave her features. There was a difference to Hiram Powers between the lifeless though beautiful bust of his wife, which his master chisel tenderly sculptured as a work of love, and the living mother of his children and partner of his life from his youth to his gray hairs. There is a difference between the cold marble Christ that I saw in the damp crypt of an old church in Naples, or the silver Christ that looks down over the choir of St. Mark's in Venice, and my living Elder Brother, my great loving Almighty Saviour, the ever blessed Jesus. Oh life is the precious thing, the charm of charms; to it belongs the music of the voice and the omnipotence of language; to it the light of the eye, like the keen sharp flash of broken steel in the sun; to it belong the smile, sunny as mid-summer, and the tear of sympathy like the dew of heaven; to it the crimson mist which suffuses the cheek, and the glow which warms the body; to it belongs the clasp of strenuous arms, with heart's blood throbbing through the length of them. Life is the charm of charms.

A living refuge! Luther did well to sing, in his grand Reformation hymn, *"Ein feste burg ist unser Gott;"* but God is something better than that. To behold a strong tower into which the righteous may run and be safe may fortify the soul with courage, but the impassive defense of cold castle walls is one thing, the protection of a

living defender is another. I decline to think of Jehovah as a mere refuge of rocks, a sort of divine Gibraltar. The fugitive who hides in a den or cave of the earth may be safe from pursuit of foe or fury of storm; but how much happier he who escapes from wintry weather into the warm welcome of a home, with its eager greetings and its glowing hearthstone lit by healthful fires and happy faces. A living refuge is such as the wolf-hunted lamb finds in the shepherd's bosom, such as the child finds when lifted in a father's arms and borne upon his stout heart and heaving breast, or the babe when it nestles in the neck of its mother. A little girl was looking at that familiar picture entitled "Rock of Ages," in which a shipwrecked woman clings to a rocky cross in the midst of a black and stormy sea. "What does that mean?" asked the child. "It is called the Rock of Ages," was the answer; "that means Jesus, to whom we cling for salvation." "O, yes," said the child, "but that rock isn't my Jesus; when I cling to him he reaches down and clings too."

A living refuge is one that can come to you. Are you lying by the wayside, on some Jericho road, plundered of robbers, and beaten almost to death? Your living refuge comes like a good Samaritan to bind up your wounds and take you to the inn. Are you Israel in Egypt? The mighty God whom no despot can baffle comes through the land of your captivity, with plagues of fire, and hail, and death, and scourges the tyrant with a lash of lightning through every chamber of his palaces, and from end to end of his dominions, and delivers you from bondage. Are you Peter in prison? His angel wakes you from your chained and guarded sleep, and leads you out between the slumbering sentinels, iron gates swinging open for your exit. Are you on Galilee, tossed by the sea and blown by adverse winds? In the fourth watch of the night, when the darkness has lasted long, there comes one like a spirit walking to you on the sea, treading the rough waves level with his feet, and saying "Be of good cheer; it is I; be not afraid."

SOME REWARDS OF LIFE IN THE MINISTRY.

To THE virile, mettlesome and high-spirited young manhood in our churches, schools and colleges no other calling holds out such allurements as the ministry; none other offers such uncommon opportunities for power, influence and high leadership, especially to the uncommon men, the superior men. the earnest, eager and forcible men.

Can a man call himself to the ministry? No! But some things every Christian young man can and ought to do. He can try to be not morally unfit for nor unworthy of the great calling. He can endeavor to maintain such a spiritual sensitiveness as will make it possible for him to hear a divine call; he can cultivate such nobility of soul and such reverence for Duty as not to be incapable of being bowed by the majesty and fired by the fascination of the supreme vocation; he can keep mind and heart open to appeal by freeing himself from such prejudices against the work of the ministry as might cause him to resist or ignore a divine call; he can give fair consideration to the advantages and attractions of that work.

To suggest some of the satisfactions and rewards of the minister's life is the simple aim of this brief monograph:

1. If a young man cares to *live on high levels,* the ministerial calling, more than any other, provides and guarantees that his life shall be elevated,—noble, only noble, and that continually.

2. If he desires to *be on the best of terms with his fellow men* this sacred calling puts him from the first into the finest, sweetest and most honorable relations with mankind, making his feelings friendly, his motives pure, his intentions beneficent, his interest in men not predatory nor selfish but sincerely high-minded and altruistic, and all his intercourse and transactions worthy, commendable, and elevated.

3. If he desires to live *in contact with the nobler side of human nature* and see its higher manifestations the ministerial life offers him this privilege. In this it has the advantage over other professions and occupations. The profession of medicine deals with man's body; not with the real manhood, but with the low, narrow, fleshly tenement—what Shakespeare calls "this muddy vesture of decay." The physician lives on the sickly, physical side of things and is in danger of depressing views and materialistic tendencies. The legal profession keeps its practitioner in contact with the seamy side of human nature. The son of a successful lawyer abandoned the practice of law soon after beginning it, saying, "I do not want to spend my days settling the contentions and quarrels of people and living in the atmosphere of strife, antagonism and militant selfishness." Commercial life pits a man against his fellows in grim and selfish competition and, in existing conditions, involves danger of much that is sordid, questionable and morally compromising; the prevailing cus-

toms and the rules of its game ignore the Golden Rule and the Sermon on the Mount.

4. If one wishes *the most complete self-development,* the ministerial life beyond any other earthly sphere will permit the all-round development of his nature and the free expansion of his powers, and will foster his utmost possible growth in greatness and in goodness. No other climate can so surely bloom manhood into this consummate flower; no other air has so much oxygen for the incandescence of human faculties to the highest brilliancy, intensity and radiancy. The idealization which glorifies life is nowhere else so practicable as in the ministerial sphere.

(a) If one desires the *largest possible range and expansion for the mind,* the minister's work will put him in a limitless intellectual world. One young man experimented with so many successive occupations that he was fast acquiring an unmerited reputation for instability. He was so constituted as to lose interest in any vocation as soon as he mentally surveyed its extent and comprehended it. It then became mere repetition and routine. After years of this dissatisfied experimenting he heard the voice of the Infinite calling him to preach the everlasting Gospel, and then he entered upon inexhaustible realms and reaches of intellectual life, upon a sphere with room and verge enough for the keenest exploring eagerness and utmost excellence of his powers. After forty years of tireless and masterly thinking, he stands on the heights of attainment an acknowledged leader of men, and his insatiable brain is still ranging and reveling in enlarging regions with endless vistas opening ever on before. No earthly subject or fact is irrelevant or excluded, for all realities are more or less related to his work; and beyond the realm of things temporal, as Dr. George A. Gordon truly says, "the preacher is a dweller on the shores of the eternal deep; its tides ebb and flow under his vision; its murmur and thunder are the minor and major of an anthem to which he is always an eager listener."

(b) If one desires for himself *the development of the finest graces of moral character,* no other sphere equals the minister's. The whole pressure of his work pushes him up to high ethical levels; conditions conspire to make him a good man; by all his interests, temporal and eternal, he is bribed and bound to goodness. His own sense of duty, the expectations of his fellow men, the responsibility of his divine calling, the horror and disgrace of being less than good in such a place as his, the sanctity of the trust committed to him—

all combine to brace him, nerve him and keep him upright, steadfast and pure. As the surgeon is necessitated by the requirements of his work to be the cleanest man in town physically, so the minister is, by the necessity of the case, obligated and in a certain sense guaranteed to be the cleanest man in town morally. Also, his calling shelters him from many moral exposures and perils; and white angels come to live with him to tend his growth in goodness, to prevent the warping of his nature to mean and vulgar ends, and to water the roots of all his virtues.

5. In the ministry there is also *abundant place for the heroic and chivalric instincts* of a sturdy manhood, for the virile play of the valiant will, the rugged courage, the resolute fortitude, the grit and bravery of a militant life. Milton described man as the being "for contemplation and for valor formed." Nowhere more than in the sacred calling is there room and play for both contemplation and courage. "Christian knighthood," says Dr. Lyman, "is valor without vengeance." The Christian minister is a knight who fights on moral battlefields, making war against the Prince of Darkness and the black angels. Conquering the kingdom for the King of kings, he may in any place be as truly a soldier and a hero as was Garibaldi when he led the thousand to Marsala and gave a kingdom to his king. In fine, for the raising of all the factors of manhood, intellectual, spiritual, and heroic, to their highest power, no occupation or sphere can surpass that of the ministry.

6. The minister's aim and work are favorable to the *production of eminent examples of pure and noble living.* "The simple life," with its inherent refinement, dignity, and grace—for which there is now in many circles a new propaganda—finds finest illustration in the parsonages of the land, and "the strenuous life," with all its zest and glowing exhilaration, has conspicuous and daily illustration in the ardent, enthusiastic activities of hosts of ministers. For high living, in the true sense, a parsonage is a better place to be born in or to live in than a palace; and it is a proven fact that parsonages furnish more men and women for the higher places of useful and honorable life than any other class of homes. By his shining example of blameless, manly, admirable living, the Christian minister "allures to brighter worlds and leads the way." He gives men their best conceptions of the meaning and use of life, and in his measure shows them how to live; his life becomes a far-seen landmark and a lofty light.

7. The approval of heaven on *the sanity and rightness of the minister's mode of life* is seen in the fulfillment to him, more than to other men, of the divine promise: "With long life will I satisfy him and show him my salvation." He is privileged and assisted not only to live better, but to live longer than others. The life insurance companies will insure him for a lower annual premium because his profession increases the expectation of longevity for him. The minister's insurance policy, issued at a reduced rate, is God's certificate of approval upon his way of life as being conformed to the divine laws of nature and to the habits of the normal, ideal man.

8. The ministry gives a man the finest *opportunity to be recognized as the model gentleman of the community,* known to be such, not by the token of soft hands, dainty tastes, self-indulgent spirit or superior airs, but by unfailing good behavior, by the proof of gentle manners, kindly words and considerate ways; by always manifesting concern for the comfort and claims of others rather than for his own; by sympathetic attention and tender ministry to the woes and wants and wishes of the needy and afflicted; and by superior self-control and composure in the presence of provocation. His very position and character will move men, women and children to show him their best side and their best manners, making their behavior toward him gentle, honorable and gracious; and this makes true gentlemanliness easy and almost inevitable in him. The unfailing and impartial courtesy of God's ministers is proverbial in every Christian community. No other class of men can show a larger proportion of true, gentle, chivalrous gentlemen, without fear and without reproach. The easy peers of Sir Philip Sidney, scarce on fierce battlefields, are numerous among the ministers of Christ.

9. The Christian minister *ranks high among real patriots.* He is a planter and a strengthener of those moralities which alone preserve the state and make nations great. No man on the Mayflower was of more conspicuous value to the Pilgrims of Plymouth and the free empire they were founding than Pastor Robinson, and even a casual reading of the history of our Republic will show that the debt of the American nation to its clergy from the beginning until now is indisputable and immeasurable. The book which calls them "Nation-builders" does not err therein. The nation owes more to them than to its armies. But for the work of the clergy the soldiers on the battlefields would have had no country worth fighting for. No senator of

the United States did more for the preservation of the Union than did that splendid patriot, Bishop Matthew Simpson. As a class, the clergy are the purest of patriots—seeking no office, but promoting their country's welfare by fighting the sins which are a disgrace to any people and inculcating the righteousness which exalteth a nation. The minister's love of country is intelligent, disinterested; and, in patriotic service, not the President in the White House can make a contribution surpassing his in saving quality and perpetual potency.

10. The minister holds *the proud position of universal benefactor.* He lives among his fellows not as a suppliant for favors, but as a bestower of benefits; not as a beggar, but as a prince. If he receives from men temporal things, he ministers to them infinitely greater spiritual things. His life is one long largess to the weal and the wealth of the world. In numerous large particulars, and in life's grand totals, he makes many rich. There is no interest of human existence—intellectual, moral or physical—which he does not greatly serve. Nothing human is alien or inaccessible to him; the range of his services does not stop short of universal bounds. He purifies the air which all men breathe. The pulpit is built on the ridge-crest of the world and the vitalizing streams of its beneficent influence flow down all the slopes of life. The Christian minister stands without pride or self-consciousness in the superb attitude of benefactor to all mankind. His life and work are a clean asset on the balance sheet of the world, and in this he finds as much joy as the world finds profit. The new teaching in all our universities is that selfishness is a colossal blunder. The philosophy of to-day coincides with that of Christ, "He that will save his life shall lose it." Browning sings exultingly the splendid magnanimity of the hero who holds his life out on his hand for all the world to take. That is Christlike.

11. If faithful, the minister *will dwell in honor all his days.* Wherever he lives and works he will be accorded a clear title to esteem and reverence. In every community the true ambassador of Jesus Christ is clothed upon with public respect as with a robe of honor. He is looked up to as a teacher, exemplar and leader. His advice is sought and his words listened to. Men confide to him their most sacred affairs; they seek him as a wise, safe counsellor. In crises and exigencies they send for him and lay their hearts in his hand. When he walks the streets, men lay down their respect and confidence before him like a carpet for his feet.

12. The deep and lasting *gratitude of many human hearts is also part of his reward.* Men and women whom his ministry has blessed will gratefully acknowledge their indebtedness to him. Now and then someone will say to him: "You saved me in my time of perplexity and peril and despair; at the parting of the ways you showed me the path of life. You pointed me to the Lamb of God, who taketh away the sin of the world. I owe everything to you." Multitudes to whom he has ministered, during their lifetime and especially in their sickness and their dying, will go into eternity with a great love for him, and will wait to welcome him in heaven as their friend and guide and comforter.

13. The Christian minister *has cosmic and divine alliances.* He co-operates with the stars in their courses to help the coming of a kingdom which shall have no end. His work makes him a close co-worker with God and brings him into intimate partnership with the Saviour of the world, the Lord of Life. Putting his hand under the burden which crushes humanity into the dust, to lift the load and let humanity up, he touches a Hand with nail-prints in it which was there before his was, and he feels the thrill of knowing himself to be in partnership with Christ and a fellow helper of those for whom the King of Glory died. And to hear the Master saying, "Lo, I am with you," is no sweeter than to hear him say, "You are with me in my most glorious plans and mightiest work." On earth there is no privilege comparable to that; honorable and lofty business it is, indeed!

These are a few of the rewards of life in the ministry. Virtually, all men, in proportion to their intelligence and moral sense, concede the ministerial calling to be the highest of all vocations. Why should not Christian young men pray that God may count them worthy to be called to this great work? Bunsen said Gladstone had heard higher tones than any other public man in England. For a young man to listen for the voice of the highest, to acquiesce in its call, to train his complex manhood up to fittest condition and to receive the spiritual empowering which is promised to go with his commission; and then, when good and ready, to fling all his faculty and force to the front of the fray, where God and his armies are setting themselves against Satan and his black legions—there can be nothing better, nobler or more rewarding for a man to do with his life than that. In time and in eternity it returns priceless profits, limitless emoluments.

Prosperous years are now planting our whole country, in cities, towns and villages, with noble edifices for Christian work. America is to be fuller and fuller continually of great churches, inviting young men to pulpits of commanding influence—pulpits which are offered as thrones of power to men who are capable of realizing the higher values of life; who are too manly to be ruled and ridden by mere things, and too noble for sordid aims:—thrones of power worthy of the splendid abilities of men like Beecher, and Phillips Brooks, and Maltbie Babcock, not to mention a host of living ministers equally sturdy and true, tender and brave; while beyond our national borders, in other lands, wide open mission fields invite the stalwart sons of God to come and conquer the whole world for Christ.

To-day God is choosing and calling the young men who are to be the world's great spiritual leaders up the morning slope of this wonderful twentieth century to its glorious high noon. We repeat the sentence we began with: To the virile, mettlesome, high-spirited young manhood in our churches, schools, and colleges, no other calling holds out such allurements as the ministry, none other offers such uncommon opportunities for power, influence, inestimable service, real honor, and high leadership, especially to the uncommon men, the superior men, the earnest, eager and forcible men.

There was nothing untrue or irreverent in that saying of the old Puritan: "God had only one son, and He made Him a minister."

THE ARENA

THE AGE OF THE AVESTA

In the year 1894 Professor James Darmesteter startled the world of scholars by announcing in the pages of the *Journal Asiatique* the novel notion that the authors of the Avestan scriptures betrayed a familiarity with the teachings of Philo of Alexandria, and consequently must have lived later than the opening of the Christian era. Though he was sufficiently answered by Professor A. V. W. Jackson, of New York, in the Journal of the American Oriental Society, vol. xvii, students interested in historic and religious questions will be glad to know that the veteran of all English-speaking experts in this field, Professor Lawrence Hayworth Mills, of the University of Oxford, has now issued a work of more than two hundred octavo pages in which the arguments of Darmesteter are refuted in the most detailed and satisfactory manner. The title page reads as follows: "Zarathustra and the Greeks. A discussion of the relation existing between the Ameshaspentas and the Logos; being part first of Zarathustra (Zoroaster), Philo and Israel." To be had of F. A. Brockhaus in Leipsic. All Americans will feel the greater interest in the work from the fact that its author, Professor Mills, is an American by nativity and early education; the only one of our countrymen who has ever been honored with a call to a permanent chair in the ancient University of Oxford.

Wm. F. Warren.

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HEREDITY AND ENVIRONMENT

In Dr. Geo. P. Eckman's very able article on Thackeray in the Nov.-Dec. Review occurs this sentence: "Thackeray desired to rebuke the nauseous sentimentality (Alas! that it should survive in our own day) which regards crime as an unfortunate degeneracy, and the criminal as the romantic victim of heredity or environment, who merits flowers instead of shackles, poetry in the place of penalty." I do not call this matter up in order to gratify any litigious propensity that I may have, but only to raise the question as to the correctness of the statement so far as "heredity and environment" are concerned. I am inclined to think that, so far as heredity is concerned, it has been considerably overworked as a factor in determining character and destiny, and in the present divided state of scientific opinion on that subject I will not venture any dogmatic utterances concerning it, but as to environment the case to me seems to be different. It would seem difficult, indeed, to overstate the influences of environment on both character and destiny. Let me put the case correctly. Making no account of heredity let us suppose Geo. P. Eckman, son of the mother who gave him birth, situated, trained, and surrounded

just as Abdul Hamid was, including heirship to the throne; can anyone doubt that he would to-day be a Mohammedan and the Sultan of Turkey? And can anyone doubt that Abdul Hamid, born as he was, yet educated and surrounded as Dr. Eckman has been, would to-day be a Methodist, and possibly a Methodist pastor in New York City? Well, then, environment is pretty much the whole thing. What are mother, and home, and school, and church, and society—all of which go to make environment—for, if not to determine character and destiny? When the environment is good the result also is likely to be good, or if not, the blame is on the wrong-doer; if the environment be bad the result will be bad, but the blame may be less with the wrongdoer than with those who created the environment. It is a great teaching of Christianity, not always emphasized as it should be, however, that "a man is to be judged according to that he hath, and not according to that he hath not." How much has that girl who was born into poverty and filth, kept in perfect ignorance, and nurtured on profanity and obscenity? And if she shall go astray, as she almost certainly will, how much of the sin of it will be hers? Of course "crime is an unfortunate degeneracy;" sometimes it may be more than that, but not always, and people who make allowance for the misfortune of it may sometimes somewhat overdo the matter of "flowers instead of shackles, poetry in the place of penalty," but such facts do not go to the question of what environment is, and what it does. The truth on that subject is what we want; and when we get it I am satisfied that we shall damn wrongdoers less, and save our strength for the work of creating environments which in themselves will at least tend "to make for righteousness." This work of creating wholesome environments, and especially in the great cities, is, in my judgment, one of the greatest to which the church is now called. First destroy the slum, then convert the people who were in it. Don't ask men to be men, and especially to be Christian men, and then expect them to bring forth the fruits of righteous living, who are living under conditions, both physical and moral, so far below where they should live that if a man were to treat his horse in the same way he would be prosecuted for cruelty to animals. The city, as well as the "world, must be the subject of redemption."

The foregoing considerations would be exceedingly convincing and satisfying if it were not for the yawning fact, which almost no one can overlook, that the same environment does not always produce the same or similar results. For instance, two sons of the same parents, and substantially of the same environment, not infrequently develop into different, if not opposite characters, the rectitude of one and the obliquity of the other being equally pronounced. But such a case is so much of an exception that after all, we can depend on a moral environment to give good results as a rule. And where it does not seem to do so what is there to explain that fact except what the man is in himself; that is to say, what he brought into the world with him through heredity? I have agreed to be not dogmatic about heredity, but what else is there that can resist

environment? But here again, however, we are met by the fact that here ity does not always use the same stamp. But that, it seems to me, is explicable on scientific grounds, without in the least detracting from heredity as a factor in determining character and destiny. For no child can be supposed to much more than begin to inherit the characteristics of either parent, much less of both. If not, then there will be no difficulty in supposing that a child of to-day will take one set of characteristics, while another, born two years later, will inherit from the same parents on altogether different lines. And that the lines are practically without limit as to numbers one may well realize when he calls to mind the fact that one has to go back only twenty generations to find that he has in him blood from more than a million ancestors! In view of all which I can not see just where the "sentimentality" about heredity and environment comes in; for if what a man brings into the world with him and what afterwards comes into his life do not make him I do not know what the other factor or factors may be. And if a proper interpretation of this matter should lead us to be more tolerant in our judgments of wrongdoers, if we shall come to see that you can no more get out of a man what is not in him than you can out of an oyster what is not in it, if we shall come to feel that—as our Father in heaven does—a man's "frame" is to be "considered," it might well develop in us a "pity" as it does in Him, that might take the place of "shackles" and give us a love for men, even for the erring, which will save them; which penalty seldom or never does.

J. F. CHAFFEE.

Pasadena, Cal., Dec. 12, 1905.

GAIN, OR LOSS?

THE General Conference of 1880 changed Question 4, ¶151 of the Discipline to read, "Are you earnestly striving after it?" From the beginning of Methodism Mr. Wesley's question, "Are you groaning after it?" had been asked of all our itinerants. The question as changed was adopted without debate or opposition in the morning session of the last day of the Conference. It would probably be impossible now to ascertain the motive which led the Committee on Itinerancy to recommend the change. Probably the new expression was considered the more euphemistic. May there not have been a yielding, conscious or unconscious, to a change of attitude concerning the experience demanded by the preceding question, "Do you expect to be made perfect in love in this life?" Wesley wrote "perfected in love" (Works, Vol. V, p. 230. Methodist Book Concern). When and how this change was made I have no means of knowing. "Groaning" implies a deep conviction of need, intensely expressed in prayer; a burdened heart looking to God to be made perfect in love. "Earnestly striving" emphasizes the human effort. "Made perfect in love" implies that the experience is bestowed by an act of divine power. Can one perfectly love by exercise of his own will, even though it be put forth with intense earnestness? Is there not need of an inward change

such as the Holy Spirit alone can accomplish and to which he only can witness? That which was gained in polish by the change was lost in strength; but what is of more importance, the new term implies an error of conception concerning the method of obtaining this experience which Wesley regarded as so essential. It would be better to restore the old form, and better still to inwardly groan until we are assured that that which, at the time we joined conference, we declared we were expecting has become an established experience. S. E. QUIMBY.

Derry, N. H.

EXTENT AND LIMITATIONS OF MINISTERIAL RESPONSIBILITY

RESULTS show that the best work is done by those who limit themselves to a definite place, a limited number of persons, and a particular method of work. "Be a whole man to one thing at a time." Seek not glittering general influence but definite results. Concentration of abilities along definite lines is an element of power. Any good method well followed is much better than continual search after the best method. Happily for us Methodists are not required to seek for the best among multitudes of methods. It is only necessary on reaching a charge to commence at once on Methodistic lines, for we know where our predecessor left off and where our successor will commence. Men cannot think alike. Probably each would make some changes in our discipline were that power his Different methods produce confusion and invite defeat, and in order to secure greater results each agrees to work in accordance with the best judgment of the majority. God has blessed and sanctified this self-surrender. Do well your work and do not attempt pastoral work for other churches. Keep your own fires burning brightly. Do not let them, like the prairie fire, become dead at the center. This will attract as many people as we can feed. Character building, not crowd attraction, is our mission. The gospel incarnate preaches to all we meet. When the living epistle harmonizes with the pulpit souls are saved. Purity is essential; without it we are despised of God and scorned of men. There is a certain tense, high-strung activity characteristic of the modern hustler which the minister should not imitate. Work done at fever heat is not apt to be permanent. We build for eternity. The great majority of us are men of ordinary ability. Bishop Huntingdon says "that by far the greater portion of the actual and solid work of the kingdom of Christ has been done by men of ordinary parts." We sometimes feel that our work is not of so great importance; that the responsibility rests heavily upon the Presiding Elder, the Bishop and the great preachers, but with less weight on us with smaller fields. The growth of the church is really measured by the zeal, consecration and good common sense of the ordinary preachers. They are the material with which the leaders build. Christ said, "Go ye, therefore, and make disciples of all the nations." Some sigh for a congregation of college men, while others feel that slum work would be their hearts' ease. Our responsibility does not follow our inclination.

Every human form shelters a soul precious in God's sight. The very best of our study, the richest gems of our meditation, the garnered fruit of our research should be presented in such form that all classes will be fed. Such great labor requires self-denial. Bishop Huntingdon says that "the church needs ministers who have renounced self in three forms: self-indulgence, self-will, and self-promotion." By self-indulgence we deaden our faculties and lessen our ability to work. Self-will keeps us in chronic rebellion and prevents our doing God's will with a whole heart. Free, joyous, whole-hearted service wins. Self-promotion may bring apparent success, and attract crowds, yet the results will not be permanent. Thought is centered on self and our real motive is self-glorification. We mistake a mere passing personal success for growth. It is hard for men to look beneath the surface and see what really is being done. Christ's kingdom can be built upon one thing only—the glory of Christ.

A neighborhood is in a large measure the reflection of the character of its ministry. The history of a country cannot be understood except by studying the teachings of the priests. If the preacher be cynical, critical, and inclined to fault finding, the neighborhood will be critical and troublesome even though that preacher be classed as a brave fighter against evil. Preach the whole truth as it is in Christ Jesus; that is, fill your preaching with the spirit of the psalm of love.

The Scotchman says that when the preaching ends the sermon commences. To a certain extent every one tries to live the sermons he hears; to weave the preacher's thoughts into his life. In this they need help and it is but natural to turn to the preacher. This makes pastoral work and watch-care essential. We are responsible for the growth of our sermons in the lives of our people. Preaching should not be so heavy that one cannot do the pastoral work necessary to establish it. Let what we do of each be the very best. A good pastor and a good preacher is a golden combination. In realizing such responsibility there is this consolation: God does not ask the impossible. While our influence, like the wavelet of the pebble, never stops, yet we are accountable only for the starting of that influence. Our duty rests upon the doing of an act. We cannot follow it after it leaves us. We must answer for the way we do things, not their unending influence. Look well to where the pebble strikes—God will see to it that the vibrations do not disturb the harmony of the universe.

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THE ITINERANTS' CLUB

THE GENERAL EPISTLE OF JUDE—CONTINUED

"The saints"—*ἁγίοις*: this was a word in common use for Christians in the early church. By virtue of that faith they were acknowledged as holy —as people to whom the faith was committed and who were to guard it. The nature of the heresy against which they were to contend begins to be unfolded in the fourth verse: "there are certain men crept in privily." It was a secret propaganda. Jude strikes it a vigorous blow in declaring it not brave, but stealthy. Perhaps it began by insinuations, and afterward, when the people were prepared for it, it was promulgated openly. These heresies and punishments had been predicted—"they who were of old written of beforehand unto this condemnation." It may have reference to some specific prophecy, or, better, to some specific case of unbelief of similar kind that had called forth divine justice. "Written down beforehand," *προγεγραμμένοι*, does not require the meaning that is sometimes assigned to it, that they had been predesinated to this condition and punishment. It is rather that in Scripture it had been preannounced. It was not merely that they were to be judged, but that the judgment was against them.

They are further described as "ungodly men." The form of their ungodliness is also set forth in two aspects, "turning the grace of our God into lasciviousness," that is, perverting the very foundations of morality, and, further, they had been guilty of denying "our only Master and Lord Jesus Christ." The margin of the Revised Version translates it, "the only Master, and our Lord Jesus Christ." The latter is the more literal rendering. It is interesting to note the renderings of the earlier versions:

Wyclif: "Denying him that is only a Lord, and our Lord Jesus Christ."

Tyndale: "Denying God the only Lord, and our Lord Jesus Christ."

Cranmer: "Denying God which is only Lord, and our Lord Jesus Christ."

Geneva: "Denying God the only Master, and our Lord Jesus Christ."

Rheims: "Denying the only Dominator, and our Lord Jesus Christ."

Authorized Version: "Denying the only Lord God, and our Lord Jesus Christ."

The Revised Version of 1881 is employed in this comment.

The word "denying," *ἀρνούμενοι*, is not a denial of existence, a sense in which the word is sometimes used, but has the idea of renouncing, rejecting, as in 2 Tim. 2. 12, "If we deny him, he also will deny us." A question that arises here is whether the passage means the denial of the Father and the Son, or the Son only under a twofold title. The absence of the article before "Lord" in this passage would lead us to the conclusion that the Master and Lord are the same, and yet this usage is not so thoroughly established as to make that conclusion inevitable. The reference of

δεσπότην, God, is clear in Luke 2. 29: "Now let thy servant depart, O Lord (margin, "Master"), according to thy word in peace;" also Acts 4. 24, "And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord (margin, "Master"), thou that didst make the heaven and the earth and the sea, and all that in them is." It cannot be denied, however, that the word "Master" is also applied to Christ as in 2 Pet. 2. 1, "Denying even the Master that bought them." In view of the fact that the word rendered "Master" is applied both to God and Christ we may justly accept the ordinary canon of the Greek grammar in which the absence of the article before "Lord" in the second part of the sentence will justify the rendering that this passage refers to one person, namely, our Lord Jesus Christ. The comment of Adam Clarke is: "The passage, I believe, belongs solely to Jesus Christ, and may be read thus: Denying the only Sovereign Ruler, even our Lord Jesus Christ." On this passage a modern commentator, Plummer, has called attention to the threefold designations in these verses. In verse 1 the writer describes himself as Jude, servant of Jesus Christ, and brother of James. He also gives a threefold designation of his readers, as "called," "beloved," "preserved." He further calls attention to another triplet, in verse 2, which probably looks back to the one just preceding, "called by great mercy, preserved in peace and beloved in love." He further notes in verse 4 the threefold description of the men "thus written down for judgment." "Ungodly they perverted God's grace, they denied Christ." These suggestions are somewhat fanciful, but it is certainly a striking characteristic of style that the number three should be so apparent in so short a paragraph in this epistle.

The verses which we have thus far considered may well constitute the introduction to the main letter; and they show us the care with which the writer opens his subject and indicate the importance of the communication which he is thus making to the saints.

Verse 5. "Now I desire to put you in remembrance," that is, to remind you afresh. The tense is aorist, indicating the immediacy and singleness of the act. He would remind them of that with which they are familiar and of which he purposes to give them an illustration. He assumes that they have already known matters of importance and in the following clause he says, "though ye know all things once for all." The Greek word (ἅπε; once for all) may be construed with "putting you in remembrance" or "know all things." The revisers applied it to the latter but it seems better to apply it to the former, and to say, "put you in remembrance once for all." It has been supposed by some that the phrase "know all things" referred to the Old Testament history, and assumed their familiarity with it. He begins by reminding them of an historical fact in the history of God's people. "That the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not." It is a statement that privileges once possessed and deliverances once achieved do not prevent judgment if men fall from their steadfastness. More than one instance of the backslidings of God's ancient people

is recorded in the Old Testament. In Numbers 14. 22, 23, is written: "Because all those men that have seen my glory, and signs which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it." We have a similar statement in Ps. 106. 24-26: "Yea, they despised the pleasant land, they believed not his word, but murmured in their tents, and hearkened not to the voice of Jehovah, therefore he sware unto them that he would overthrow them in the wilderness." The New Testament also represents their unbelief and disobedience as examples of warning. We find an illustration in 1 Cor. 10. 9-11: "Neither let us make trial of the Lord, as some of them made trial and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example, and they were written for our admonition, upon whom the ends of the ages are come." A similar use of their history is found in Hebrews 3. 17-19, "And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter because of unbelief." This passage is fruitful in suggestiveness to us as it was in the time of Jude. In the words "desire to put you in remembrance" we may note a resemblance to the phraseology of the other writers. The same word ὑπομιμνῄσκειν "to bring to remembrance" is used once by Luke, twice by John, twice by Paul, and once by Peter. It has reference to something they have known—namely the history of their ancestors—and which Jude would not allow them to forget. He reminds them of the historic events which they were inclined to forget. This passage indicates that his hearers were in part Jews, else they would not be asked to remember this. The Jews from childhood were trained in the letter of the Old Testament scriptures. The most cursory study of the New Testament writers who were brought up in Judaism will convince one of this. They do not need to be informed. They only need to remember, and he purposes to reform them by urging them to remember the punishments that followed those who had disobeyed God and which would surely follow them. We too are in danger of letting the examples of those Biblical historical events slip from our memories or letting their influence over us pass away. It is the business of the minister to refresh the memory of his congregation with things they know well. Any one who notes with care the periodical press, and especially the daily press, will observe that they refer to incidents which took place even a short time ago, and when something happens that is related to it they rehearse the whole story anew. This tendency to forgetfulness is so common that we may well accept this teaching as a type of the need of our time.

This passage also is a reminder of the truth of those great historic events to which reference is made. Jude wrote of them with the knowledge that they were historic events and with confidence that the people

would recognize them as such and would be influenced by them. So many references are made to them in the way of appeal that we cannot but be convinced that they were written deep in the hearts of the people and they needed only to have their memories refreshed in order that illustrations drawn from them should make the proper impression.

Verse 6. A further example of warning. From the example of Israel he turns to "angels which kept not their own principality." ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν. *Their own principality* may be rendered their original state. A description of that state is now impossible, perhaps we could not comprehend it if it had been revealed to us. It may refer to the dignity of their position as the highest beings among the creation of God, or to their characteristics, the excellence and grandeur of their character and the beneficence of their work. That they did not keep it was a sin, and the declaration shows that they were endowed originally with free will.

"*But left their proper habitation.*" οἰκητήριον. The habitation, whatever it was, was fitting to their nature and position. It is by many thought to be heaven. Whatever it be, it is that place which they occupied in the economy of God. Some have thought that they aspired for a place for which God had not intended them and their ambitions were their fall. In seeking the higher they lost that which they originally possessed and in which they might have remained happy.

"He hath kept." *God has kept them for the judgment of the great day,* the final judgment which will take place when the history of men and angels shall be summed up. It will be a great day when God shall summon all to meet the awards of their character and deeds. These angels had rejected the divine order and had willfully apostatized from God and he kept them *in everlasting bonds under darkness.* The passage answering to this is in 2 Peter 2. 4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The meaning is obscure and we may not venture to expound more definitely. Alford's remark on this passage is well worth quoting: "The ὑπό in both cases is to be accounted for by the darkness being considered as brooding over them and they under it. There is apparently a difference which we cannot explain between the description of the rebel angels here and in 2 Peter, and that in the rest of the New Testament, where the devil and his angels are said to be powers of the air, and to go about tempting men. But perhaps we are wrong in absolutely identifying the evil spirits mentioned here with those spoken of in 2 Peter."

ARCHÆOLOGY AND BIBLICAL RESEARCH

LAWS OF ANCIENT BABYLONIA

THAT the civilization of the Euphrates and Tigris Valleys had reached a high stage of development in the third millennium before our era is no longer doubted by students of ancient history. The discoveries of the past twenty-five years have been such as to allow us to speak with comparative certainty of the customs, manners and laws of the ancient Babylonians. Thousands upon thousands of tablets of all sorts have been dug up and deciphered. The number already published and made public is small compared with the unread inscriptions in our several museums. Of the contract tablets with which we are familiar none are more interesting and instructive than those dating back to the age of Hammurabi and his immediate predecessors and successors. The code bearing the name of this great ruler, produced about 2250 B. C., has been the admiration of the learned world, for though coming from grey antiquity it is so complete as to force the conclusion that ages of culture and civilization had already elapsed. The discovery of such a code was no surprise, for inscriptions and contracts bearing Hammurabi's name had been discovered in large numbers at several places. These showed clearly that he lived at a time which had left barbarism far in the rear. When, however, de Morgan dug up at Susa the stele with nearly three hundred laws carved upon it, we had satisfactory proof of the glorious reign of the great Hammurabi. In order that our readers may the more fully appreciate the civilization of that busy age we can do no better than reproduce a number of these most ancient documents, which compare favorably in language and contents with the deeds, leases and contracts of our own time. Prof. Bruno Meissner, of the University of Berlin, a man well versed in Assyriology, has published a very complete list of these ancient contracts in a recent issue of *"Der Alte Orient"* [7 Jahrgang, Heft I.], We shall here reproduce from his German translation a few specimens.

As in most Semitic countries so also in Babylonia public business was transacted in the presence of witnesses, either at the gate of the city or at the entrance of the principal temple. No contract was valid unless duly signed by at least two witnesses. Public business and religious ceremony were inseparable. How could it have been otherwise under a government which had so much of the theocratic in its nature? God was supposed to speak directly through his priests and the king. The latter, though not a priest, was often the head of the priestly class, for the temples were generally under his direct patronage. "The influence of the priests upon the people was exerted from many sides, for not only were they God's representatives, whose services were required for any act of worship or intercession, but they also regulated and controlled all departments of public life." Jastrow, speaking of this point, says:

"The theory of the divine right of kings was rigidly adhered to in Babylonia and Assyria. The king was the vicar of the deity upon earth, his representative, who enjoyed divine favor and who was admitted into the confidence of the gods. In earlier days priestly functions were indissolubly associated with kingship." The oldest kings of Assyria called themselves "the priests of Ashur." But let us proceed to the documents, many of these are of the nature of deeds, leases, etc., Take for instance the following:

Gimillu, the son of Ibi-ilu, has bought the parcel of land with the house upon it from Sinatu, Et-el-pi-marduk and Gimil-marduk, the owners of said property, and has paid one-third mina four and a half shekels for the same. This property, having the house of Ilu-Kashu in the rear, faces the street; on one side of it is the house of Munnawirri and on the other that of Avurrru. Never let there be any litigation concerning this sale. Sworn by Marduk and Hammurabi the King.

This very ancient deed was drawn up about the same time that Abraham purchased the cave of Machpelah from the children of Heth. A comparison, therefore, with Gen. 23:16ff as to language and form will be eminently proper:

And Abraham weighed to Ephron the silver, which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant. So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

Is it too much to expect that some lucky archæologist may yet, some day, dig up the very deed or contract tablet given Abraham by the children of Heth for Machpelah? There can be no reasonable doubt that it was written like other clay tablets of that age.

In addition to the signatures of the witnesses, there are tablets having the names of the judges in whose court the contract was executed. The following is one of that class:

The case of Belisinnu, Nabsamu and Sutatu, the daughter of Izidare versus Kuiatu and Sumurach, sons of Azaliah, involving the sale of a field, a house, a male and a female slave, and a palm-garden, adjoining the field of Bizi-zana and the temple-lands of Shamash. The judges in the temple of Shamash dismissed the case without appeal. Done at the temple of Shamash. Sworn by Shamash, Ai, Marduk and Zabu.

Occasionally we find records of chattels sold. Here is one relating to a steer disposed of at an excessively high figure:

Ina-bibbi-nishit, a priestess, the daughter of Pirchi-ibishu, has bought a three-year-old steer from Sinidinna, the son of Sheru-bani, and has paid one half mina, being the full value, for the same.

Houses and lands were let and sublet for stated periods, the former usually for one year, the latter seldom, if ever, for less than three years. To judge from the ridiculously low rents, houses could have been nothing more than mere huts of the simplest construction, for the average annual rent paid was one shekel. Indeed in some cases it was only one third of

a shekel, while few tablets record a rental of five shekels per year. The following contract is for a house of the latter class:

Ai-ikasha has rented for one year a house with all appurtenances, a house belonging to Judge Awil-sin, son of Sin-bel-apli, and Sinigurammi, son of Iluka-ibni. The yearly rent is to be five shekels of silver. The renter agrees to take good care of the property, to repair the foundation walls and the roof. Two shekels have been already advanced on the annual rent.

The date of entrance, though wanting in this contract, was usually inserted.

Lands, orchards and gardens were, as a rule rented for three years. It was customary to pay the rent in products the first two years, cash being paid only the last year. The renter had to agree to cultivate the soil to the best of his ability, and when this was neglected he was liable to fine and imprisonment. The usual pay was one quart of grain for every eighteen square yards of land. Besides the rent paid the owner, both the temple and the king received their full share. Indeed, the latter were often exorbitant. Land was also worked on shares. In such cases the owner, who furnished the seed and the tolls for cultivation, received two-thirds and the poor tiller only one-third. The following illustrates this method of farming:

Kamu, the son of Sinatu, has rented 600 sar of arable land adjoining the field of Arad-il-ishu, from Ili-mitti, for which he is to receive one third of the products. He must diligently plow, till and cultivate the same.

There are also numerous contracts relating to slaves. It is noticeable that female slaves were more common than male ones. This is easily understood, for woman in the East was a mere chattel and was often sold into concubinage by the father or guardian. The terms slave and concubine were in many cases synonymous. The price paid for a female slave was exceedingly low, only five or six shekels of silver; that paid for male ones varied from twenty to thirty shekels. Conditions changed very slowly in Eastern lands. Joseph was sold for twenty shekels, and Judas received but thirty pieces of silver, the ordinary price of a slave in that day, for betraying our blessed Lord on that fatal night in Gethsemane. The following tablet records the sale of a female slave and her child:

Nabu-malik, the son of Ramman-nasir, has bought, together with her child, Belti-magirat, the servant of Sharru-Ramman and his wife, Hammurabi-shamshi, from Sharru-Ramman and his wife, and has paid the full price, seventeen and one-half shekels for them. Never let there be litigation in regard to this transaction. Sworn by Marduk and Hammurabi.

Silver was not the only thing paid for slaves, for we find that traders or agents often accepted commodities of various kinds. Here is a contract where oil was traded for slaves:

Arad-marduk, the son of Ibni-marduk, has accepted from Ubala-abi-ume, agent for Amil-mirra, 204⅔ ka [a ka was the same as a liter or a little more than a quart] of oil from the temple-stores of the sun-god, valued at one-third mina and two-thirds shekel, as the price paid for "blonde" slaves from Gutium. The slaves must be delivered within one month. Should Amil-mirra be unable to fill this contract, then he must pay one-third mina and two-thirds shekel of silver.

We possess many tablets which show that slaves were hired out by the day. The ordinary wages paid for such labor was about two cents a day. To us, in the twentieth century in busy America, this seems almost incomprehensible, but when we consider the few wants of an Oriental workingman, and that six cents would purchase a bushel of grain, and when we consider the beggarly wages still paid in Bible lands for common labor, sixty cents a month was not a bad pay, for this would buy ten bushels of wheat.

Polygamy, though allowed in ancient Babylonia as among all Semitic peoples, was nevertheless uncommon, and indulged in simply by the wealthier classes, those who were able to pay betrothal money to father or guardian. As already stated a woman was a mere piece of property, a chattel, without much will of her own. So the man who owns his wife or concubine as a chattel may own as many as may suit his convenience, as many as he may afford to buy, very much the same as if he desired to purchase an extra ox or camel. His right to divorce was therefore self-evident. And yet, as we see from the laws of Moses and the code of Hammurabi, there were several important restrictions. The following tablet deserves our special attention:

> Arad-Shamash has taken to wife both Taram-Sagila and Iltani, the daughter of Sin-Abushu. If Taram-Sagila and Iltani, the daughter of Sin-Abushu, say to their husband: "Thou art not our husband," they shall be thrown down from the tower. If Arad-Shamash say to his wives, Taram-Sagila and Iltani: "You are not my wives," they shall leave his house and its furnishings. . . . Iltani shall wash Taram-Sagila's feet, carry her chair into the temple of her god, dress her hair (?) and concern herself generally about her welfare, and shall grind and bake ten (?) ka of meal for her daily.

Then follows this additional contract of the concubine:

> All children already born, or who may yet be born, belong to her [the wife]. If she says to her sister [wives and concubines were regarded in their relation to one another as sisters], "Thou art not my sister," she must leave the house. And, if Iltani says to Taram-Sagila, "Thou art not my sister," the former shall be branded [marked as a slave] and be sold for money. But if Arad-Shamash says: "You are not my wives," he must pay one mina of silver, and if they say to Arad-Shamash: "Thou art not our husband," they shall be choked to death (?) and thrown into the river.

Thus we see that the husband's power over a wife or concubine was all but absolute, almost as great over a wife as over his concubine. Indeed in relation to her husband the former had but little advantage over the latter. The power of the wife, on the other hand, over the concubine, was about as absolute as that of a husband over his wife.

We shall close this article with an old Babylonian Bill of Divorce:

> Shamash-rabi has repudiated Naramtu. Her . . . she takes, and also her acquittance. Now, if Naramtu should marry another man, Shamash-rabi will offer no objection. Sworn by Shamash, Ai, Marduk, and Sin-Muballit [successor of Hammurabi].

FOREIGN OUTLOOK

SOME LEADERS OF THOUGHT

Martin Brückner. The strategic importance in apologetics of the Christology of the apostle Paul is recognized by all. Next to Jesus himself, therefore, the controversy rages around Paul's positions. Brückner in his *Die Entstehung der Paulinischen Christologie* (The Origin of the Pauline Christology), Strasburg, J. H. E. Heitz, 1903, has advanced some ideas which will appeal to many as valuable. He combats the favorite method of discovering the origin of Paul's christology by the analysis of the probable psychological processes, and takes the position that only by the study of the historical presuppositions can the problem be solved. The conversion of Paul furnishes the starting point. The result of the conversion was the belief that Jesus was the Messiah. This cognition consisted in the union of two wholly desperate premises: the Christian proclamation of the Crucified as the Messiah and the contradictory pre-Christian conception of the Messiah held by Saul of Tarsus. The union of the two, which was impossible to man, was brought about by the heavenly appearance of Jesus to Paul on the Damascus road. This suggests that this appearance corresponded to Paul's pre-Christian conception of the Messiah. In fact Paul's description of the Messiah, as revealed in such passages as Phil. 2. 6ff; 2 Cor. 8. 9; Rom. 15. 3; Gal. 4. 4; Rom. 1. 3, 8. 3, shows just this union of two disperate elements, the divine glory of the Christ and the human weakness of Jesus; the preexistent Son of God and the Man from heaven on the one side and the crucified Jesus on the other. And we not only recognize these two disparate elements, but also their factual and temporal relations. The preexistent being from heaven is the primitive Jewish conception of the Messiah, the crucified Jesus, on the other hand, is an episode violently introduced into the original conception and represents the new features brought in by Paul's conversion. That the incarnation has only the character of an episode with Paul is seen from the fact that for him the rich contents of the life of Jesus have no interest, with the exception of the free act of obedience and love which is seen in the crowning fact of the humiliation of the preexistent divine Christ on the cross. All emphasis for Paul rests on the heavenly Christ, the Son of God. How did this Christology arise? The oft-made attempt to explain the origin of this preexistent heavenly Christ of Paul on the basis of a deduction from Paul's experience of conversion he rightly rejects. And he thinks that the only supposition left is that this conception of the Messiah was entertained by him prior to his conversion. This supposition he undertakes to support by calling attention to the alleged fact that out of the Pauline scheme—Preexistence, Incarnation, Postexistence—all that pertains to the incarnation, that is, everything from his birth to his death, is excluded, as also the entire activity

of Christ from his ascension to his second coming. Thus we have left as the original Jewish-Pauline Messianic conception the heavenly Christ and Son of God. In order to prove that this must have been the conception of the Messiah entertained by Paul prior to his conversion Brückner examines the Messianic hopes of Paul's time to show that, in spite of all contradictions and confusion of thought on the subject, the Jews of that time did actually hold the Messiah to be just this heavenly being. Space forbids a full discussion of these ideas, but it is pretty certain that Paul did not ignore the life of Jesus from his birth to his death, but that in his letters he assumed that his readers had heard, either from himself or others, these facts and that therefore their repetition was unnecessary.

Joseph Eschelbacher. It is a peculiarity of the writings of Professor Harnack that they are the subject of so much controversy. His "What is Christianity?" has led to no end of replies from the greatest conceivable variety of sources. Among many Jews who have attacked it is Eschelbacher. He opens the assault by declaring that Harnack's conception of Christianity as portrayed in the book in question is not at all that which has been from the beginning and still is regarded as Christianity. It is true that what Harnack portrays as specifically Christian is by no means all that is generally understood by that word, but it is true that it is one of the chief elements in Christianity and, from the practical side, pretty much all there is to it. Eschelbacher also insists that Jesus brought us nothing new, not found in Judaism. In a certain sense this is true, in another and deeper sense it is false. It is a fact that Jesus differed from his contemporaries in his disregard of all formalities, externalities, legalities, and political sympathies. He laid the whole stress on inner purity and love and an unqualified trust in the providential care of a loving God. No one had ever done that before him. Eschelbacher admits the hypocrisy and self-righteousness of the scribes and Pharisees of that time, but in Jesus there was none of this; and just here is one of the new things that Jesus brought. Not only did he teach men where to lay the emphasis, he embodied in his own character and life the principles which he taught as no one ever did before. His life is therefore one of the most valuable features of his gospel. Eschelbacher strives to show that the doctrine that the kingdom of God is in us was Jewish, and therefore not new with Jesus. That is really little to the point. The great question is as to the conception of the kingdom. Here it must be said Jesus gave something entirly new. Not a single Jewish writer can be found who did not mingle with his religious and ethical conceptions of the kingdom of God much of the political, national, earthly. In fact the religious and ethical ideas of the Jews were inseparably bound up with national hopes. Jesus, on the other hand, keeps himself absolutely clear of all this, and so thinks of the kingdom of God as to make it fit into any and every situation in which any human being may, by the forces about him, be thrown. Eschelbacher tries to show that

the utterances of the gospels relative to the Pharisees were not those of Jesus himself, but of the later Christians, and that they arose out of the conflicts between Christians and Jews after the year 70. But it certainly must have been possible for Jesus to have uttered those condemnations, since it is absolutely certain that the condemnable characteristics of the scribes and Pharisees were known in the time of Jesus. Again, he strives to make it appear that Jesus was an Essene. But even here it is certain that Jesus differed from his contemporaries among the Jews. For, while he held some things in common with the Essenes, they were those things which all Jewish religionists had, and the things that were peculiar to the Essenes he rejected in toto. Eschelbacher undertakes to deny that the parables of the Pharisee and the Publican and of the Good Samaritan correspond to the realities of Jewish life in the time of Christ. But when it is considered that the portraiture of the Pharisee, the priest and the Levite are in perfect harmony with all the other sayings concerning these classes in the New Testament we are obliged to regard them as corresponding to reality at every point. Therefore, we find Eschelbacher's attempt to show Judaism the equal of Christianity a complete failure.

RECENT THEOLOGICAL LITERATURE

Geschichte der wissenschaftlichen Studien im Franziscanerorden bis um die Mitte des 13. Jahrhunderts (The History of Scientific Studies in the Franciscan Order to the Middle of the Thirteenth Century). By Hilarin Felder. Freiburg i. B., Horder, 1904. The word here translated scientific does not refer to the physical sciences, but to any study demanding critical care and having a dignified purpose, so that preaching is included in the idea and that is one of the important points treated in this book. In the first part of the book Felder deals with the attitude of St. Francis to learning in general as a feature of his Order, and in later portions he deals with the schools of the Order at Bologna, Paris and Oxford, together with their organization, methods and curricula, and their chief representatives as well as their influence on the world about them. He strives to make it appear that the Franciscans were not behind the Dominicans in their efforts and achievements as to mental culture. Taking the earliest rule of the Order, there seems to be no distinction between lay and clerical brethren, but all are allowed to preach, though the preaching in the churches is, of course, not contemplated. At a later time there was a clear distinction between the lay and clerical brethren, and only the latter were permitted to preach. Felder denies this and declares that from the first the Order was composed of laymen and clergymen, and that from the beginning St. Francis made one of the duties of the lay members that of exhortation, which they were to perform without any special authority either from the superiors of the Order or from the Church. On the other hand, the right to preach was from the beginning thought of in the strictest sense of the word, and this was granted only

to the clerical members of the Order. St. Francis was a layman, and he received the authority to preach as a result of the grant of the tonsure, and all the laymen who from the first received permission to preach could do so only after strict tests were applied and after the grant of the tonsure, whereby they were incorporated into the hierarchy, and even then they were not permitted to preach doctrine but only morals. Later, when a sufficient number of properly educated clergy were found in the order they alone were permitted to preach and the laymen were confined to exhortation. The command of the year 1223, "*non curent nescientes litteras litteras discere*," simply meant that the laymen of the order should not seek to become clergymen. But from the first there were those who devoted themselves to intellectual as well as to manual tasks. The laymen were forbidden intellectual pursuits, but the clergy were encouraged to pursue theological studies and the convents might have their requisite libraries, only no individual member might break the principles of the order by having a library of his own. Until more is known of the early rules under which the order was organized it will be impossible to determine this question fully, but to those familiar with the inception of the movement it certainly looks as though the statement, that from the first the order was a mixture of lay and clerical members, is an error. And it is certain that in his will St. Francis demanded of all the brothers manual labor and reverence for the clergy. It looks as though every movement of a religious kind which has its first successes among the laity, enlisting them in religious work tends toward the development of ministerial talent in lay ranks, and that only the claim of peculiar rights on the part of the recognized clergy prevents the movement from breaking down the artificial barrier between themselves and the laymen.

Der Friedensplan des Leibnitz zur Wiedervereinigung der getrennten christlichen Kirchen aus seinen Verhandlungen mit dem Hofe Ludwigs XIV., Leopold I. und Peters des Grossen dargestellt (The Irenical Efforts of Leibnitz for the Reunion of the divided Church of Christ as seen in his Negotiations with the Courts of Louis XIV, Leopold I, and Peter the Great). By F. X. Kiefl. Paderborn, F. Schöningh, 1903. The sense of the impropriety of a divided Christendom, which is prompting such strenuous efforts to-day for reunion among Protestants, will make this book an interesting contribution to the union movement. It is valuable, if for nothing else, in that it clearly points out the real obstacle in the way of the reunion of Roman Catholicism and Protestantism, and that even the seeming fact that the breach cannot be healed should make for peace between the two communions under certain reasonable conditions. The idea of reunion was one that prevailed largely in both confessions subsequent to the Thirty Years' War. The two great leaders in the movement were Leibnitz and Bossuet. Both were desirous of union, and in this they were not antagonists. The point of conflict between them was the question of conditions. Kiefl points out that the efforts of these two great

men came to naught because in the two Churches two irreconcilable theories of the Christian faith came into collision: the theory on the one side that faith is a matter of authority, and the theory on the other side that reason has its rights in matters of faith. Kiefl regards this latter position as a radical apostasy from Christianity. In this he is undoubtedly wrong, although the fact that he so thinks shows how utterly irreconcilable the two theories must seem to Roman Catholics. In the introduction Kiefl gives us the results of his investigations into the development of the idea of reunion in the mind of Leibnitz. He shows that the idea was an early one with Leibnitz and gives us a history of the early negotiations toward the desired end. Among other things it is brought out that at one time Leibnitz seems to have hoped that Peter the Great of Russia could be prevailed upon to call a world council for the purpose of doing away with the divisions in Christendom. In his desire for union Leibnitz was willing to concede the infallibility of the Church, although by this he did not include as much as Roman Catholicism includes, but confined it to things necessary to salvation. But Kiefl sees, as the principal obstacle in the way, the fact that Leibnitz represented the religion of reason while an infallible Church has its place only in a system of revelation. In discussing the debate on the councils of Trent and Basel Kiefl is undoubtedly correct when he affirms, contrary to many others, that Bossuet was not willing to concede that a council did not have absolute authority. The suspicion that he was willing to do so arises from the fact that he yielded all he possibly could in the interest of union. But, as Kiefl says, all attempts at union must fail if the infallibility of the Roman Catholic Church is granted even in matters of salvation alone. For the one thing Bossuet insisted upon was that, as the infallibility of the Church was granted by Leibnitz, and as he did not believe in the infallibility of Protestantism, the Protestants could and must yield. Here, as in so many instances, it is once more proved that nothing is really gained by concessions. Conflicting ideas should be allowed to stand until in the course of time one or the other is proved false or inadequate. All temporizing is liable to delay the desired results. But meantime, as Kiefl here suggests, all parties can agree to keep the peace.

RELIGIOUS AND EDUCATIONAL

The Salvation Army in Zurich. According to a recent account the army is carrying on a good work in Zurich, particularly in its refuge for fallen women and its hotel for men. On account of the financial difficulties with which the army had to contend the officers requested from the city authorities a grant from the public funds of 1,000 francs, which was granted. That the army is gaining in the good will of the Zurichers is plain. It is said that of the 200 girls received in the refuge 56 are thoroughly reformed, and are in useful employments or living an orderly life at home. The hotel for men accommodated, during 1904, with lodging 10,723 persons, and distributed 17,663 meals.

GLIMPSES OF REVIEWS AND MAGAZINES

Probably Dr. Heber Newton is far from being the most capable and trustworthy man to estimate the outcome of the theological movement of our age, as he essayed to do in the *Hibbert Journal* for January. His point of view is for the most part too far out on the left wing to give him the true perspective. But this prediction can be approved: "The historic Personality who is at the heart of the Catholic creeds will be recognized as more truly a fact than our fathers ever dared to believe. He will be found to have withstood the critical processes which threatened to resolve His sacred form into legend and myth, and, instead of issuing as fable, to issue as fact, having the solidity of history—the rock which thenceforth never more can be shaken. The man Christ Jesus, in the moral miracle of His perfect character, in the sacramental mystery of His cosmic consciousness, will stand forth forever as the sacred shrine of man's hope and faith, the mercy seat of the loving God. In Him the human ideal will continue to be reverently seen embodied, that ideal after which our human lives are to pattern themselves in all loving loyalty. In His mirroring eyes coming generations will read the secret of the universe, and see in the Power in which 'we live and move and have our being'—'Our Father which art in Heaven.' . . . The generation before us may have been a period of the decline of great convictions—the generation after us will prove a period of the renewal and the reaffirmation of great convictions. The central faiths of Christendom will be found to warrant themselves as the universal faiths of man, standing plumb upon the deep bed-rock of the human reason and conscience, buttressing on our new knowledge in science and philosophy and art and sociology. Man will know that he holds in these great Christian creeds 'the ardent and massive experiences of mankind,' in 'a form of sound words' forth from which will issue in new activities the spiritual and ethical energy for the regeneration of the world, the realization of the prayer of our Master—'Thy kingdom come, Thy will be done on earth as it is in the heavens.'"——In the same number Judge Ameer Ali of the Imperial High Court of Judicature at Bengal, tells how Islam regards the Christian Religion. One of his statements is as follows: "Moslems do not recognize that modern Christianity, overladen with Greek philosophy and Pauline mysticism, represents the religion Jesus in fact taught. They do not think that Jesus, who prayed in the wilderness and on the hillside, in the huts of the peasants, in the humble abodes of the fishermen, furnished any warrant for the gorgeousness of modern Christian worship, with all the accessories which beguile the mind, mystify the intellect, and thus divert the human heart from the worship of the great God towards a symbol and a type."——In an article on "The Working Faith of a Social Reformer," Dr. Henry Jones of Glasgow combats the notion that the children of dissolute par-

ents carry in them a definite predisposition towards vice. The power of heredity has been exaggerated. Biological science reports that the transmission of *acquired* character from parents to offspring is not proven. That children of depraved parents are loaded with definite propensities toward a degraded life is denied by the investigators of the problem. "The Poor Law Inspector in Glasgow, Mr. J. R. Motion, sends every year to Kirkcudbrightshire in the south of Scotland, to Ross-shire and Inverness-shire in the north, and to the remote islands of Iona and Islay, numbers of little children found in the streets, 'picked up selling newspapers between the knees of drunkards in public-houses.' On being asked by the writer how far these children, born almost invariably of the worst parents, suffered from their inheritance, his startling reply was, 'Provided you get them young enough they cannot be said to suffer at all from that cause.' He supported his conclusion by statistics which showed that out of some 630 children sent out and kept under close observation for years, only some 23 turned out bad." Defining what he means by getting them "young enough" he says: "At any age from a fortnight to ten years. After ten, unless the child has had at least one decent parent, the results are long in coming and uncertain."——The article on "Faith, Reason, and Religion," by Professor Schiller of Oxford is a judicious and helpful discussion. He defines faith as "the mental attitude which, for purposes of action, is willing to take upon trust valuable and desirable beliefs, before they have been proved 'true,' but in the hope that this attitude may render possible their *verification*. About this definition it is to be noted (1) that it renders faith pre-eminently an attitude of will, an affair of the whole personality and not of the (abstract) intellect; (2) that it is expressly concerned with values, and that the worthless and unimportant is not fitted to evoke our faith; (3) that it involves risk, real stakes, and serious dangers, and is emphatically not a game that can be played in a casual and half-hearted way; (4) that a reference to verification is essential to it, and that therefore it is as little to be identified with, as to be divorced from, knowledge. Now, verification must come about by the results of its practical working, by presuming the 'truth' of our faith and by acting on its postulates; whence it would appear that those theologians were right who contended that real faith must justify itself by works. On the other hand, we might anticipate that spurious forms of faith would fall short in one or more of these respects, and so account for the confusion into which the subject has drifted." Professor Schiller notes that an unintelligent but widespread distrust of faith has been provoked by the extensive misuse of the principle in its religious signification, and explains as follows: "Faith has become the generic term for whatever religious phenomena co-existed with an absence of knowledge. Under this heading we may notice the following spurious forms of faith:—Thus (1) faith may become a euphemism for unwillingness to think, or, at any rate, for absence of thought. In this sense faith is the favorite offspring of intellectual indolence. It is chiefly cherished as the source of a comfortable feeling that everything is all right, and that we need not trouble

our heads about it further. If we 'have faith' of this kind, no further exertion is needed to sustain our spiritual life; it is the easiest and cheapest way of limiting and shutting off the spiritual perspective. (2) It is not uncommon to prefer faith to knowledge, because of its uncertainty. There is a cold cramping certainty about matters of knowledge: the possibilities of faith are gloriously elastic. (3) Our fears for the future, our cowardly shrinkings from the responsibilities and labors of too great a destiny, nay, our very despair of knowledge itself, may all assume the garb of faith, and masquerade as such. (4) 'Faith,' may mean merely a disingenuous disavowal of a failure to know, enabling us to retain dishonestly what we have not known (or sought) to gain by valid means. These are all spurious forms of faith." The aim of Professor Schiller's article is to make clear (1) the fundamental unity of all our human methods of grasping and remolding our experience; (2) the general validity of the religious attitude towards the facts, or seeming facts, of life; (3) the imperishable foundations of that attitude in the psychological nature of the human soul; and (4) the rigor with which the pragmatic method is able to discriminate between valid and invalid uses of faith, and the sufficiency of the guarantees which it offers, on the one hand, against the wanderings of individual caprice, and, on the other, against the narrownesses of a doctrinairism which would confine our postulates to a single type, those of the order falsely called "mechanical." It is not "faith" to despise the work of "reason," nor is it "reason" to decline the aid of "faith;" and the field of experience is so wide and rough that we need never be ashamed to import religion into its cultivation in order to perfect the fruits of human life.——But the article which asks "Who Makes Our Theology?" by Professor Armitage of Yorkshire College, will, if we mistake not, interest our readers most. These are some of his opening words: "Life derives character and value from the relation which it bears to the great realities that hedge it about, so that the most vital question for every serious person is—What are those realities, and what is this great Power that is shaping all things and that some men call Fate and some call God? The man who has anything convincing to say in answer to this great question of religion gets the world's ear. And if, after all, the theologian has in truth no other aim than to answer this very question, then men are everywhere theologians, and the search after the answer is carried on by no narrow class of professional students but by the human race in all its differing ranks of faith and blood, of age and sex, simple and wise. . . . I see the world unceasingly engaged in the search of which I have spoken. All the religions of all the lands have arisen as a result. There is a sense in which the most backward savage is as truly engaged in this search as the wisest philosopher, for, until he knows what or who it is that is hedging him in before and behind, that has launched him into being, and that holds the future in his hand, all other knowledge is trivial. Earth is not his until you give him heaven as well: Home is not home unless behind it stands the larger house: Man is not man, but only the highest offspring of the brutes, and more

perplexed than they, until he finds his God and Father in the heavens! In response, then, to deep constitutional needs man asks to know the secret at the heart of the universe. How is he to conceive of it?—how must he behave towards it?—what is its name?" Professor Armitage contends that it is the Preacher rather than the professional theologian who makes our theology; and he tries to show that it has always been so, and in the nature of the case must be so. The professional theologian, seeking a science and philosophy of religion and dealing in definitions of terms and in logically systematized thought, has often lost the clues of reality and built unsubstantial fabrics in which no human being could make a home. In land after land—in India, in Greece, in Germany—philosophy and theology have been asphyxiated in the thin air in which they have lost touch with the rich full-blooded realities of human experience. "But, in the meantime," says Professor Armitage, "we have the Preacher, and the preacher is pre-eminently a man rooted in the race and in its experience. He is a son of man speaking to the sons of men in the language of their needs and sufferings and desires. He is no preacher if he is not bone of their bone and flesh of their flesh, rejoicing with them that do rejoice and weeping with them that weep. And neither is he a preacher until he brings Heaven's answer to earth's cry, and Heaven's medicine to earth's pain. But how is he in each new age to do this? The pain of his age may grow out of new-felt needs. The times, perhaps, are out of joint with all the current conceptions of life, with its social and economic theories, with its ethical standards and ideals. There is a deep sense of their inadequacy and even falseness, and a longing for light and higher guidance. And what does it all at bottom mean but that men long for the light and guidance which there is for them in a truer knowledge of the great Power that has fashioned all things? They dimly feel that it is through that knowledge, and through that alone, that they can come to true knowledge of themselves and of the life in which they are plunged. It is for the preacher at such grave times to fill the office of theologian and proclaim to troubled men the name of the Lord. Thus did the prophet-preachers of Judah and Israel discharge their great task, and, as we review their age, we see that through them God carried forward His great purpose of self-revelation in human history. The sins and needs of Israel forced the preacher more closely upon God, until God yielded to him the answer to the people's need. It is thus that the Old Testament shows us Moses in the hour of Israel's apostacy. The prophet is at the end of his resources save as these are replenished in a new and larger sight of God. And therefore, going apart from the people, he urges in supplication his pressing need: "Show me, I beseech Thee, Thy glory." And in spiritual wrestling, to which as preacher the sin and peril of his people have driven him, he wins the vision. Sanctifying himself for their sakes, the eyes of his spirit are opened and the glory of the Goodness of the Lord passes before him. It is as the minister of the Covenant to the people, as their spiritual servant and mediator, that he constrains Heaven and that the Kingdom of Truth suffers violence at his hands.

And as we read the story of his proclamation to Israel we recognize that another great forward step has been taken. In age after age, and land after land, it has been at the preacher's word that these forward steps in the world's spiritual progress have been taken, that—in other words—it has been the preacher who has proved the progressive and constructive theologian. How conspicuously would this seem to be the case in our own religious history. Was it not as a preacher that Jesus delivered to the world his great transforming declarations about God? It was for men's sakes that he spoke: he "had compassion on the multitude." He saw them "as sheep not having a shepherd, and he began to teach them many things." His word addressed itself to the needs and sins of men; it was drawn forth by them, and received its shape and significance from them. As we follow the story we see that that significance was only dimly realized whilst yet Jesus was in their midst. Its immense content was still unexplored, and in the centuries immediately following his death we see the things of Christ gradually brought to the apprehension of his disciples. But it is the preacher still who is the theologian, precisely because it is the preacher who is forced by the needs of men to discover the supply for these needs which Jesus had brought. Paul, the untiring missionary, is the great constructor of the new theology, though other apostolic hands are also engaged. And still through all the formative years of the first four centuries the Christian thinker is the Christian preacher. The great Fathers of the Church, whether Greek or Latin, are ministers of this word to their harried flocks, preaching it often up to the very threshold of the blood-stained arena. And there is the same story to tell if we follow the course of the Church on to the great times of later theological reconstruction, whether in the sixteenth century or in the Evangelical Revival at the close of the eighteenth. Ever it is the preacher rather than the student recluse and philosopher who has welcomed the fuller light and heralded the larger truth. . . . It is the preacher's happiness to dwell among realities. He is at home in the Bible as he is at home among the vivid experiences of spiritual religion. He does not seek to discover its essence and reality in some rationale of it all. He knows that a rationale of life is but a thin ghost of the reality, a single aspect of it, which may have great interest in itself but which needs to be set alongside other and wholly different aspects of it. Of the most central things in religion the pure philosopher can make nothing. He stumbles, as I have already said, at all the big words—*Person*, *Life*, *Liberty*, and the rest. Leave him to himself and he will analyze them out of existence! For they are all opaque to thought, they all involve antinomies of the Reason. The thinker as such, the man, that is, who aims at consistent logical procedure, is paralyzed in the field of Religion. He can construct nothing. The materials are not in his hands, and they never can come into them. But the preacher's method is wholly other. He believes in man as having proceeded from the hand of God, and he accepts each man's experience as that man knows it. Not that he does not see man's sin, man's error, and man's folly; but beneath these he

reads, still unobliterated, the lines upon which his nature has been laid and detects the lineaments of the Father's face. Looking upon man, the preacher sees as in a glass the glory of the Lord, and he proclaims the glory that he sees. He does not cease to be a student of books, because his proper study is seen to be man. He more truly understands his book than before. For books, rightly seen, *are* men, and the man who comes to the world's great library with his eye ever fixed on human life brings the true key with him. Theology can never be safely studied apart from the active service of men, and schools of theologians that are not at the same time schools of prophets stand in danger of deadly heresy. But if the theologian is a preacher he will not present God as being the conclusion to which Reason conducts so much as being the Companion and the Saviour upon whom man in his need lays hold. He will courageously set Him forth in all the concrete forms which are relative to man's necessities. The man of pure thought has little help to give the preacher here, as he has little criticism to pass. F. H. Bradley, in his *Appearance and Reality*, finely teaches that a religious man, who is walking humbly with his God but who would fain further strengthen his religious assurance by turning to philosophical studies, would make a mistake. For whatever value such studies may have, they have no such value as that. Harnack is not saying a very different word when, in speaking about a true knowledge of Jesus, he says: 'Let the plain man continue to read his New Testament as he has read it, for, in the long run, the critic can read it no otherwise.' And Professor F. Loofs, of Halle, in speaking about the attempts of early Greek theologians to build up a system of accurate Christian Knowledge, says: 'Knowledge is indeed associated with faith. There is an intellectual element in faith which can, to some extent, be treated by itself, and yet there is always a danger in such abstractions: for the knowledge which is implied in Christian faith is not a knowledge about the subject of faith, but is rather *the certitude of faith itself*, and so it is a religious or spiritual knowledge not safely to be separated from the religious and spiritual life.'" If our readers wish to find a fresh and intense preacher-theologian who lives, not in the cloister, but amid the quivering realities of actual human life let them read at once Professor Olin A. Curtis's living volume, *The Christian Faith*, the most noteworthy and significant book of the year.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

The Westminster Confession of Faith and the Thirty-nine Articles of the Church of England: The Legal, Moral, and Religious Aspects of Subscription to them. By JAMES DONALDSON, M.A., LL.D., Principal of the University of Saint Andrews. 8vo. pp. 168. London, New York and Bombay: Longmans, Green & Co. Price, $1.20. net.

This is a remarkable book. Its author is a layman, though deeply interested in theological studies, as witness his Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council, his edition of the Ante-Nicene Fathers (with Roberts), and other works. This book is called out by the decision of the legal lords of the Upper House of the English Parliament in the summer of 1904 to the effect that the union between the Free Church of Scotland and the United Presbyterian Church in 1900 was illegal and of no effect so far as it involved carrying over into the new church (the United Free Church of Scotland) the properties and trust funds of the Free Church, which properties and trust funds belonged to that portion of the Free Church which refused to go into the union. The larger Free Church had left the doctrines which peculiarly distinguished the Free Church from 1843 on, notably the doctrine of Unconditional Decrees, which was fundamental in their Confession; and in joining the United Presbyterian Church they had also repudiated another principle on which their church stood—the duty of the civil government to support and establish the church, according to chapter xxiii, section 3, of the Confession. They had therefore legally ceased to be the Free Church, for the continuity of the church consists in its doctrines, which being abandoned the church no longer exists. Its properties and funds revert in that case to those of their ministers and members who remain faithful to the Confession and refuse to make the new departure. This in brief is the argument of the law lords of the English Parliament, who astonished the world in 1904 by the famous decree which turned over the rich and ample endowments and buildings of the majority Free Church to the twenty or thirty ministers of the Wee Frees. Some looked upon the decree as the midsummer madness of the year—at any rate, it could not have astonished the majority of Christians more. The whole effect of Donaldson's book is to reduce to absurdity the decision of the law lords. But he does it in an original way, in a way which must make many in the Majority Free (United) Church gasp. It reminds one of Bishop Reginald Pecock's book, Repressor of Overmuch Blaming of the Clergy (about 1449), which defended the church of his time against Lollard attacks, but in a way so original, free, and rationalistic that poor Pecock was condemned to either retract his errors or be burned. No such fate awaits Donaldson, even if he were a clergyman, but he leaves Pecock far in the shade. A part of Donaldson's book is devoted to showing that the chapters in the Westminster Confession on

God, Jesus Christ, the Trinity, and Creation (in which the Confession is in substantial agreement with the creeds of the church universal) are unintelligible and therefore cannot be believed by anyone. No one knows what Substance is, what Person is, what Existence is, what God is, what Creation out of nothing is (which is an absurdity, says Donaldson)—therefore no one can believe any of these doctrines. He gives a long discussion here, but the upshot of it is, we cannot understand any of these things, therefore it is absurd to say that we believe them, and it is wrong to ask us to believe them. If we logically carry out Donaldson's principles it would destroy all science and all knowledge. The men who made the creeds knew that no man can understand God to perfection, but they knew we can have a relative and derived knowledge, and that knowledge —over against errors—they tried to express in the creeds. Donaldson then goes into a discussion of Christ. The idea of his Virgin Birth he scouts as also absurd. He invents here a lot of imaginary difficulties which we have not space to consider. No Unitarian or skeptic could argue with more cold and critical aloofness from the realities of the Christian religion concerning the person of Christ than this principal of a Presbyterian school, to whose founders and restorers all the beliefs which their late descendant dismisses with superior disdain, as absurd and of no consequence, were the life of their life. His imputing the triumph of so-called orthodoxy to the decree of Theodosius is on a level with his general depreciation of the deeper sides of Christianity. Externally emperors' decrees had an influence, of course. But emperors decreed for Arianism as well, and often secular forces were much stronger for it. No; the final triumph of the true doctrine of the person of Christ cannot be explained by an imperial edict. All the deeper forces and doctrines of Christianity, and all the profounder and finer feelings of Christian men, were working for it. Donaldson says that the orthodox men of the fourth century made two mistakes. The first was the taking it for granted that religion was a matter of the intellect, not of the heart. They made no such mistake. Religion *is* a matter of the intellect first and foremost. We cannot love until we know. There must be first an object apprehended as worthy of love. Of course, religion does not rest there, even if "life eternal is to *know* thee the only true God, and Jesus Christ whom thou hast sent." It takes in the affections as well. And one reason for the triumph of the doctrine of the true divinity of Christ was the fact that it and it alone satisfies the heart. In Athanasius's mind it was connected with the Divine Fatherhood, and made that real and vital in human experience. Besides, the mind of man, as God made it, is bound to ask questions as to the Creator. Arius had his intellectual conception. Would it overrun the church? Even some Unitarians acknowledge that the triumph of Arianism would have been an unspeakable calamity. But to defeat it the truth had to be intellectually conceived, stated, and defended. The second mistake of the fourth-century Athanasians was "to introduce a notion of the word God which made the distance between God and man infinite and impassable." The very contrary was the truth. It was the

glory of the Nicene theology that it emphasized the nearness between God and man, so that a real Incarnation was possible. Arius thought there was an impassable barrier, so that an intermediate created being had to be postulated who eventually became man. God and man are akin, said Athanasius. There is no necessity for an intermediate being. The Eternal Son of God himself, he of the very essence and life of God, this One became man, and so actually and historically united God with man forever. To disprove the proper divinity of Christ Donaldson quotes, "I and my Father are one" (ἕν, John 10. 30), by which Christ meant to say, "I and my Father are united in the closest relationship of activity and feeling." But this says more than the author intended. No created being has ever been in the *closest* relationship of activity and feeling with God. Even the angels—in the figurative and poetic language of the seer—are charged with folly. The closest relationship of activity and feeling can only be said of the Eternal Son. "Afterward he uses the same expression (ἕν) to indicate the unity of himself and his disciples." Yes, for ἕν denotes the oneness that is possible *according to the nature of each case of which it is affirmed.* The oneness between Wesley and his followers is one kind of oneness, that between Christ and his disciples is another, that between Christ and his Father is yet another. What the latter denoted must be found out from the context, from Christ's claims, from the light of the gospels, etc., etc. But outside of that, who has ever said, before or since, "I and my Father are one"? The skepticism underlying all this part of Donaldson's book is portentous. It is a Unitarian manifesto, to be eagerly seized by those constantly heralding the downfall of orthodoxy. It belongs to the famous Scotch Sermons of 1880, and to Alexander Robinson's The Saviour in the Newer Light of 1895, and is another evidence of the effects of the Ritschlian and other modern movements on the established Church of Scotland. Chapters iii-vii are very instructive, and must be read by anyone who would understand the present religious condition of Scotland and the questions precipitated by the famous decision of 1904. All through them, however, runs the cultivated skeptical layman's nonchalant attitude toward creeds and positive doctrinal Christianity as things outworn and left in the rear in the progress of intelligence. Another assumption is that all must assent to every single statement in the creed. It is seriously to be doubted if the framers and imposers of any Protestant creed ever thought of subscription in that sense. They had common sense at least, and they knew that such microscopic allegiance was impossible among Protestants.

Pseudo-Criticism. By Sir Robert Anderson, K.C.B., LL.D., Author of The Bible and Modern Criticism, Daniel in the Critics' Den, etc. 12mo. pp. 123. New York and Chicago: Fleming H. Revell Company. Price, cloth, 75 cents net.

The peculiar value of this author's writings against the rationalistic critics of the Bible is that in them a distinguished jurist and scientific expert as to the force of different kinds of evidence tells these critics that the evidence by which they support their destructive biblical theories is

of a sort that would be rejected as worthless by any law court competent to judge of evidence; and that the men who presented such evidence in court and claimed for it any force or value would make a laughingstock of themselves. He tells them flatly that their evidence is contemptibly worthless: it either proves nothing at all, or else it proves something very different from what they claim. The particular value of the volume now before us is in its discrimination between the genuine Higher Criticism, which the author knows to be of great service in the study of the Holy Scriptures, and the antisupernatural, rationalistic, destructive method which he properly names Pseudo-Criticism, and which struts about with pretentious but unwarranted airs of authority and speaks great vaunting words of vanity concerning its own vast "scholarship." This false system of biblical criticism Sir Robert Anderson ably exposes and demolishes. He cites Professor Driver's Book of Genesis as containing examples of both the true and the false criticism. The first section of the Introduction to that book contains an analysis of the text of Genesis which is an interesting and valuable study in Higher Criticism; but the two following sections pursue the false method, being mainly a presentation of the opinions and theories of foreign pseudo-critics who approach the Bible from rationalistic presuppositions and whose endeavor is to dissolve, discredit, and degrade it. The author makes it clear that we have to take our choice between accepting the Bible as a divine revelation or giving up our belief in Christianity. He refers to the valuable service rendered by what is called Lower Criticism, which is the study of the Text of Scripture by the aid of the oldest and best manuscripts, and to the excellent, though less important, service rendered to modern Bible study by the genuine Higher Criticism. In his first chapter he says: "My subject is a defense of the Higher Criticism against the reproach which has fallen upon it, and an exposure of the vagaries and errors of a pseudo-Criticism which has filched a title to which it has no just claim. It is manifestly of greater consequence that we should have wholesome unadulterated bread than that we should know who baked it and by whom the wheat was grown and ground. And it is incomparably more important that we should have an accurate text of the Bible than that we should know where and when and by whom the various books were written or compiled. The pure loaf—to keep up the figure—we owe to 'Textual Criticism'; while 'Higher Criticism' claims to enlighten us about its history. It is obvious, therefore, that, by the test of practical usefulness, the Higher Criticism must be content with a secondary place. But this is no disparagement of a system of study which has thrown new light upon many parts of Holy Scripture, and has brought us new proofs of its authenticity and accuracy, proofs of a kind that preceding generations knew nothing of. And even if its legitimate results should disturb certain 'orthodox traditions,' the Bible is the gainer; and those who make that a ground for refusing its help do a great disservice to the cause of truth. The Higher Criticism is admirable in its aims, and its results should be hailed with thankfulness by every Christian." This extract may serve

as a lesson in discrimination to those who fail to discriminate between Higher Criticism and Pseudo-Criticism, and who indulge in blind, rabid, wholesale denunciation of all kinds of higher critics, as if there were no difference in them. As a matter of fact, the lower, or textual critics have made more alterations in our Bible with general acceptance than the higher critics have succeeded in gaining acceptance for. Sir Robert Anderson commends to the pseudo-critics Dean Alford's comment on a passage in the Sermon on the Mount: "It is important to observe *in these days* how the Lord here *includes the Old Testament and all its unfolding of the divine purposes regarding himself in his teaching of the citizens of the* kingdom of heaven. I say this, because it is always in *contempt and setting aside of the Old Testament* that Rationalism has begun. First, *its historical truth*—then its *theocratic dispensation* and the *types* and *prophecies* connected with it, are swept away; so that Christ came to fulfill nothing, and becomes only a teacher or martyr; and thus the way is paved for a similar rejection of the New Testament—beginning with the narratives of the birth and infancy as theocratic myths—advancing to the denial of his miracles—then attacking the truthfulness of his own sayings which are grounded on the Old Testament as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief *has run* in Germany should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student that Scripture is a whole, and stands or falls together." The author then says: "Dean Alford was no stranger to the Pseudo 'Higher Criticism.' Not even the Essays and Reviews had appeared when he wrote these words; but he was well versed in the German literature upon the subject. And has anything since transpired to weaken their force? Archæological research has been rewarded by unprecedented success, but *every discovery tends to confirm the truth of the Bible.* Can anyone point to a single exception?" And the indignant words of Professor Sayce concerning these pseudo-critics are quoted: "Baseless assumptions have been placed on a level with ascertained facts, hasty conclusions have been put forward as principles of science, and we have been called upon to accept the prepossessions and fancies of the individual critic as the revelation of a new gospel. If the archæologist ventured to suggest that the facts he had discovered did not support the views of the Critic, he was told that he was no philologist. The opinion of a modern German theologian was worth more, at all events in the eyes of his 'school,' than the most positive testimony of the monuments of antiquity." Sir Robert Anderson has recently published a small volume entitled Christianized Rationalism and the Higher Criticism, which is a reply to Professor Harnack's What is Christianity?

The Divine Opportunity. By F. B. STOCKDALE. 12mo, pp. 136. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, cloth, net, 50 cents.

Nine sermons on these subjects: "The Divine Opportunity," "A Great Definition," "The First Thing God Did," "Every Man's Picture," "When is a Man Himself?" "The Suicide of Fear," "The Preparation of a Man for a Prophet's Place," "How to Live Outside One's Self," "A New Position on An Old Battleground." Dr. W. F. Anderson's introduction to this volume says that the author of it is a preacher with a message, a seer, a herald, a messenger of the divine; readers of the sermons will subscribe to this statement. The sermons have the directness and urgency, the edge and energy of a message. The style wears no mere ornaments; it is stripped to the muscle, clean and firm. The discourses rise to the height of great arguments and the reasoning has from point to point what is lacking in many sermons and writings—convincingness. Two sermons are on the Prodigal Son, the first on his sin, the second on his coming to himself. He sinned, first, in going away from home to a far country, and, second, in wasting his substance in riotous living. "He took his journey into a far country;" that is the beginning of sin, and if continued will reach the end of sin. Time and a wrong direction will bring a man to the place or the state which is without God and without hope. "Sin," says the preacher to the sinner, "is a straight line away from God; only keep that course and time will bring you to a worse hell than any parable ever had power to picture. You have only to go on. One by one the truths of God are losing their influence over you; go on! One by one your scruples are dying out; go on! One by one praying people are being discouraged about you; go on! You are not yet fifty, but you have rejected more gospel invitations than would have saved the world had they been accepted; go on! One by one your life is taking on additional sins, they do not seem to burden you; go on! The door of home, the garden gate, you no longer see; go on! You have lost sight of the curling smoke from the chimney of the Father's house; go on! The light that flames in God's great Book looks rather dim; go on! You are even wondering if your godly mother was not mistaken; go on! One by one the stars are fading from your heaven; go on! Eternal day is at your back, eternal night is right ahead; go on! go on! But remember, it is you who are going. Don't blame God, neither the church. We are none too good, I know, but we have brought you enough gospel to have saved you a thousand times if you would. Men still stand beside the Christ, and more people weep over the wickedness of our cities to-day than ever wept over them before; but don't you mind that, go right on. Go on till you grow gray, and the gray turns to white, and the white is carried to the grave, and then go on. Somewhere in that far country you have reached, and in which you are still going farther away, there is darkness that you will feel, and the worm that never dies. You will find them all; if you only go on! But remember it is you who move. Time and direction is all that it needs to make hell. Eternity is long and the universe is large. Do not think of yourself as a fixture and everything else as moving.

You do the going. 'He took his journey into a far country.'" The discourse on "We love, because he first loved us" (Revised Version) begins thus: "The history of a sermon is sometimes its best introduction. You will follow me better if you walk the path I trod. Last Tuesday morning, entering my study, thinking of this morning service, a casual look through the window started a train of thought that led to this text. It was a beautiful morning. The air was clear, the sky was blue, and beyond the hills looked like the sea. The suggestion led me to say, 'I wish I were by the sea.' Then, as if some visitor had asked a question, there came, 'Why do I love the sea? Is it because I am, as all other life is, related to it? Is the sea the path by which life reached the earth? Or, am I related to it by my love?' 'O,' said I to the visitor, 'what is the difference?' Then, as if I might not put him off, came this: 'Why do you love at all? Why does anybody, everybody, love?' With the question came the text: 'We love him, because he first loved us.' 'Him'—that cannot be right; did he love us that we might love him? That is business, barter, loving one's self by proxy; and is selfish. Taking up a parallel edition of the New Testament, which gives the various readings of different Greek manuscripts, I found that the oldest of them do not give the personal pronoun 'Him' as the object of 'We love.' So the statement in the Revised Version is correct: 'We love, because he first loved us.' The context clearly shows that the object of 'We love' is 'his brother.' Of human love for human beings John is speaking. 'Him' takes his place among those we love; or, better still, 'We love' Him by loving others. . . . 'We love.' That is 'the greatest thing in the world.' The wonders of life are not all outside of us. The starry heavens have nothing more marvelous than this fact of human life. In the presence of the grave we have given our heart to another. In the darkness of death we have pledged the fealty of life. We have built our circles in the knowledge they would be broken; but we built them in love, and we love them none the less when they are shattered. The growing flower and the rolling sphere are marvels, but they are simple beside the perseverance of human love. This emotion is far beyond all the experiences of life, and springs forever fresh from the depths of the soul. It outlives war and hate, and shines in the world to-day as fresh as when first it lit the path of life. The things within us are worthy of as patient study as the things that are without. The marvels of God's handiwork are inside. In the consciousness that 'we love' dwells the most marvelous work of God. Of all the wonders of creation this is the most wonderful. Mind, memory, conscience, love, a constellation beside which the Pleiades are small. For to which of the worlds hath he ever said, 'Let us make it in our image?' These internal planets swing in orbits that are eternal and widen with the rolling years. Onward they sweep, becoming freighted with what it might task an angel to carry. Within the span of finite man are gathered the greatest wonders of the Almighty. But of these worlds, that move inside, none swing with such majestic splendor as this thing we call love. This is the marvel of the world. We need no one to teach us that we love; we are sadly in

want of guidance as to whom, and how, we shall love; but love we will. The right, the wrong, God, or sin, we love. Whence comes this marvel of our humanity?" One point in another sermon is enforced by an incident from personal experience: "When we first went to housekeeping we did it in a very small way, for we had but three hundred and fifty dollars a year. We started in two rooms which we rented from a very genial old lady. When I introduced my wife to her she said: 'Well, I suppose I ought to tell you that we are peculiar folks in this house. There are but two of us, and for our protection we keep two bears about the house all the time.' My wife looked in amazement, and asked, 'Where do you keep them?' 'O, we let them run at large,' said the old lady. 'We call them Bear and Forebear,' added the genial soul. That was a lovely home. It was restful to sit in it with your eyes shut and breathe its atmosphere."

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

The Philosophy of Religion. By GEORGE TRUMBULL LADD, LL. D., formerly Professor of Philosophy in Yale University. Two volumes, 8vo., pp. 616, 590. New York: Charles Scribner's Sons. Price, cloth, $7 net.

The task which the author undertakes, and which he is careful to state cannot be completely fulfilled by any one generation, is expressed in these terms: "The philosophy of religion aims to give to the facts and laws of man's religious life and development that critical and reflective treatment which will discover, elucidate, and defend the fundamental conceptions and universal truths of religion, and to unite them with other conceptions and truths in a harmonious and unitary theory of the world and of man's experience." As might be judged from this description, the work before us attempts to furnish, not so much a detailed history of religions, as the more important inductions which may be drawn from the sum-total of religious facts. Naturally, however, for purposes of illustration and argument a great amount of matter is appropriated from the vast stores of religious history. Since a close analysis of so elaborate a work would be incompatible with necessary brevity we will only attempt to indicate its tenor by noting some of the more significant conclusions which it advocates. Foremost in logical order among these is the essential religiousness of man. While it is true enough that this or that man may not be religious in the conventional sense, man is by constitution fitted for religion as certainly as he is fitted for speech or society. "Religion is consonant with human nature *as such*. It springs ever fresh and undying, with its enormous self-propagating energy, from the soul of man." Travelers who have fancied that they have discovered tribes wholly destitute of religion have been led astray by the strange dialects and the reticence characteristic of savage peoples. "It is scarcely too much to say that, at present, all the witnesses on whom Lubbock relied have been shown to have been misled either by haste, incompetence, or prejudice." Speculations as to the origin and primitive form

of religion have often been one-sided and precipitate. Forced attempts have been made to give an exclusive place to one phase or aspect. "It has frequently been pointed out that the fatal mistake which vitiates all the researches of writers like Comte, Spencer, Lippert, Gruppe and others is 'their not seeing, or not being willing to see, that religion has had many sources, and that any attempt to trace all religions back to one source must lead to forced and unnatural theories.'" Doubtless in shaping the objects of religious thought the necessity of regarding these objects after the analogy of the self has been highly influential; and this implies that a vague spiritism or animism must have been a potent factor in the earlier stages of religion. The great test of religion is to be found in its "conformity to the highest ideals of truth, beauty, righteousness and blessedness." Adaptability to changing conditions and capability of self-reformation belong also among the proofs of excellence. A true religion cannot abide in perfect fixity. "To hope or to expect that the Christian religion will ever again become *simply* what it was when Jesus and the apostles left it to the world is, in our judgment, to hope the undesirable and to expect the impossible." It is no disparagement to religion to say that it indulges in anthropomorphisms. Science also indulges in them. The reciprocal relation between God and man provides for anthropomorphic representations and justifies them, provided they are judiciously framed. "Man makes God in man's image, because God has made man in the divine image. Man as he becomes more fully man, more of a rational and free personality, more worthily and truly conceives of God; but this is because God is himself making man more and more like God." As related to science religion is normally a co-worker rather than either a subject or a lord. "Better far that both should continue in a state of perpetual remonstrance against each other's encroachments, and even of increasing strife over the same territory, than that either should succeed in suppressing or extinguishing the other." While the ideal union of morality and religion is one of the last things to be achieved, the assumption that they ever held or can hold an indifferent relation to one another is far from being established. Contrariwise, "the view that morality and religion are psychologically united so that they can never exist apart, and yet are not to be identified, is illustrated and enforced by everything which we know about man's historical development." Religion suffers from being inclosed in inflexible dogmas. "On the other hand, a rational religious faith without dogma is as impossible as is science without dogma:—that is, some authoritative formulation is indispensable for that which is to be believed as true and defensible tenet." In any great religion the conception of the way of salvation holds a prominent place. "Christianity builds its doctrine of salvation on the consciousness which its Founder had that God is perfect ethical Spirit, whose essence is love. This consciousness, it holds, is mediated by faith in Christ, who is for man the supreme manifestation of the divine love and the perfect example of that attitude of faith, or loving trust, in which all the sons of God should stand to their heavenly

Father." The lofty theistic idea which dwelt in the illuminated mind of Jesus claims the approval of philosophy. "The conception of God which the highest development of the race has adopted is that of an absolute or infinite Being who is also perfect ethical Spirit." The assumption that absoluteness is incompatible with personality is supported by nothing better than mere juggling with abstract terms. The impersonal absolute is alike inadequate to satisfy man's religious needs and to explain the actual content of the world. "An unconscious, impersonal, non-moral nature cannot be conceived of as producing a race of self-conscious, personal, and moral beings." A practical bearing on theistic faith belongs to the progress of the kingdom of redemption in the world; for only by the consummation of that kingdom can the conception of a perfectly righteous and benevolent God be fully demonstrated. As respects evolution doctrine theistic faith has no reason to be jealous. Evolution in no wise makes God superfluous. In fact evolution does not serve as a sufficient explanatory cause of any individual existence. It needs itself to be explained. "For religion no theory of evolution can ever be anything more than a very partial and incomplete descriptive history of the way in which God has been creating the world." Very much remains to be done for the perfecting of evolution theory; but the general idea of evolution is powerfully supported by the converging evidences of all the positive sciences. "No theory of world-building which is not evolutionary can at present hope to gain credence. Both theism and materialism must be evolutionary." While contemporary science emphasizes the reign of law and makes much account of the gradual process, it is far from despoiling religion of the conception of the supernatural. Events generally have both a natural and a supernatural aspect, since on the one hand they have a place in the cosmic order, and on the other hand are manifestations of God, the supernatural Being. Miracles, as not interfering with the established divine order, may be so far certified by evidences as to be objects of rational faith. "Their reality and their value are not discredited by man's growing ability to explain phenomena from the scientific point of view." As tokens adapted to special historical exigencies miracles have served as a factor in revelation—that great historic process through which God has made himself known, especially as Redeemer. In the revelation of God as Father and Redeemer a firm basis is laid for the hope of personal immortality. The warrant for that hope is the warrant for theistic faith. "If this faith is rational, then the hope of immortality is rational." Science can utter no veto here. It has no means of proving the necessary dependence of conscious existence upon the present corruptible body. Facts which seem to emphasize the dependence of the soul upon the body can be fully matched by facts which speak for the primacy or relative sovereignty of the soul over the body. As may be judged from the scattered citations which have been given, these volumes, though written with a good degree of independence, are clearly pervaded by a sentiment of loyalty to the great Christian truths. They indicate moreover a comprehensive vision of the vast field of facts

and theories with which the philosophy of religion has to deal. By the sanity and judicial spirit which they evince they rightly claim a high appreciation. It is to be hoped that they will find many readers, especially among those who are in a measure afflicted by the trend of modern scholarship. For such persons these volumes ought to serve as an efficient means of assurance and reconciliation. Probably they would have been capable of fulfilling this useful office to better effect, had their subject-matter been given in a more compact form.

The Work of Preaching. A Book for the Class-Room and Study. By ARTHUR S. HOYT, D. D., Professor of Homiletics and Sociology in the Auburn Theological Seminary. 12mo, pp. 355. The Macmillan Company, New York. Price, cloth, $1.50 net.

The Christian ministry is a perennial fountain of interest. When the Church is alive and true to its divinely appointed mission preaching is recognized as being the chief work of ministers. Since Jesus trained the Twelve and gave specific instructions to the Seventy the preparation of preachers has been the care of Church leaders. Paul's letters give us ideals and suggestions that still have the freshness of the morning. Chrysostom's Περὶ Ἱερωσύνης, the earliest surviving treatise on preaching, strong on the first duty of the preacher to deliver God's message, and Augustine's *De Doctrina Christiana*, a manual of such genius that it still has guidance and stimulus for preachers of to-day, have been followed by enough books to form a good-sized library. The Reformation period was very fruitful of new studies of preaching and since then German, French and English scholars have made the Church their debtor for a growing literature valuable to the ministry. Nor have American scholars failed to do their part in this important field so especially enriched by the Yale Lectures on Preaching. But great changes are now taking place in educational methods. Text-books go quickly to the shelves, replaced by later ones. The Schools of Theology are not unaware of this movement. The order of the day is new methods of investigation that result in new, fresh views of old truth, and new ways of training men for practical work in this impatient, scientific, critical, active age. If the present is "a hard time for the preacher," the trainers of preachers know it and are trying to adapt their work to the times. If "the stately and formal correctness of the older type of sermon" is not meeting modern needs, preachers should know what will, and be enabled to supply the need. Preaching is a thing of life, and must be full of "the light of life." Anybody who has seen the light of life fade from the face of a loved one and felt the awful absence of it afterward knows what is the trouble with some of the preaching of the present time. The older trainers of preachers felt the importance of bringing life into forms that would make it effective. And this is important. The form of truth in the mind is essential to its definiteness and consistency. Form is necessary in the sermon and the preacher must know how to give the truth that form which is best adapted to accomplish the purpose of preaching. But the form is not

of chief importance. The form should not control the life. If it does it will cramp, misshape, cripple, or even kill vitality. Life is of first importance and must make its own form and fill it with energy and illuminate it, make it radiant with the light of life. The author says "the present volume makes little claim to originality, but does attempt the interpretation of preaching as a living message." Preaching is the flowering, the fruitage, the child of life in the preacher. He must live a life that multiplies itself in thoughts that breathe and words that have in them the promise and potency of life. Life will be, must be sensitive to environment. Some things in environment must be fought and overcome. Some things life must recognize and adapt itself to and make a part of itself. The environment of to-day may tend to chill enthusisasm but preaching must be kept at blood-heat. The environment may be chiefly critical but preaching must have a note of certainty, must be the "giving of a word of God to man." But in other ways preaching that is alive enough to be sensitive will be influenced by the times. The homilies of the Fathers, the theological treatises that the Puritans called sermons, the religious orations of the last century, stilted and artificial, cannot live in the air of to-day. The telegram has no place for eloquence. The telephone is the death of the high sounding phrase. "Our age has no definite conception of public speech" and hence "no definite form of the sermon." Preaching is, must be, a word of life to life, quick, tense, throbbing, loving, persuading, full of the life of personality. The age is realistic. Its idealism is realistic as well as its materialism. Realism is the note of art and literature. Preaching must come down out of the clouds and walk a real earth. It is sensitive to this in its environment, and is showing two tendencies that may well be strengthened yet more, "the realistic interpretation of Scripture and the realistic portrayal of human life." But realism is not literalism. The letter killeth. The spirit giveth life. The realism of the pulpit must be of the spirit with spiritual vision of truth in God's word and spiritual power in dealing with man. The spiritual quality and the spiritual aim must be supreme. If the preaching is to be full of spiritual life the sermon will not be "made" but will grow. Only thus can it be the living embodiment of life. It will be the outgrowth of the livest thinking and deepest experiences of a man who is intensely alive. The preacher's soul may be tuned to some other lyre, but the music will be the "tense twang" of the "thousand strings" of his own spirit and other men will be moved thereby. These are among the ideals and principles that underlie and run through this excellent "text-book" on "the work of preaching." It is modern. Its title suggests that it is written in living English. It does not deal in technical language that is apt to be only the cerements of a dead past. Nor is it a "text-book" for the school-room only but also for the study. It is a living book that would send many a "bookish" preacher out among "folks" with the conviction that "we cannot live in books if we are to preach to lives. We cannot dwell in cloisters if we are to mould society." It would drive some "hustlers" and "mixers" to books, not to borrow nor steal but, for sugges-

tions, seed-thoughts, that might grow into "tree-sermons, organic and inseparable, unfolding from within" until the fullness of life is adequately expressed. It would put new hope and heart into some preachers now discouraged. It would help some in the hardest places to say with Wordsworth, "Great is the glory, for the strife is hard."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

John Fletcher Hurst. A Biography. By ALBERT OSBORN. 8vo, pp. 509. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, cloth, $2.00 net.

No better biographer for Bishop Hurst than the one chosen by himself could be found. This highly satisfactory volume is the work of one who was qualified by long association and intimate every-day knowledge of his subject. His office as biographer here was simply inevitable. The best thing about the book is that the life-story is told so largely in Hurst's own words, the material for this being found in the Diary which he kept through most of his life, and in his numerous letters. His great industry, his insatiable thirst for knowledge, his delight in literature and his incessant wide reading, from boyhood to the end of life, his consecration and concentration, all conspire to make the story of his diligent and arduous life an inspiration, a stimulus, and a model for young ministers. So much is this impressed upon us in reading the book that this seems the chief practical value of it. The volume interests us more in the struggling and aspiring young preacher than in the famous bishop. He began writing for the press in college days at Dickinson, where he was more widely read in history, biography, and general literature than any other student: and from that time he never paused in his reading and writing. He postponed his arranged marriage for over a year in order to study a year in Germany. He and William F. Warren were about the first of our young ministers to take extended studies in German universities. When about twenty-three Hurst studied at Halle under Julius Müller, Tholuck, and Jacobi. Under Tholuck's instruction he learned to understand and hate the rationalism of Strauss, and then and there began to plan to write the History of Rationalism, the publication of which, after years of hard study and work upon it, gave him at once a recognized place among American scholars and champions of the Faith; just as in the early seventies the keen and deadly Criticism of the Philosophy of Herbert Spencer by an unknown young man announced a new thinker and a powerful defender of Christianity at its deepest foundations, and made the name of Borden P. Bowne to shine like a newly discovered star. Joining the Newark Conference in 1858 the young Marylander began his regular ministry in Irvington, somewhat fearful about his health, troubled with pains in his lungs and a rather difficult utterance, but in this spirit: "I would rather be the instrument in God's hands of leading one soul to repentance than be Napoleon. I expect to preach as long as my health will allow, and when I can't preach I would rather the Lord would call me

to live with him." And in his first year as pastor we find in his diary such records as these: "Preached my first sermon in Irvington on Justification by Faith, and the Lord strengthened me. Am reading Clarke's Commentary through, and Augustine's Confessions, and Pascal's Pensées, and A Kempis's Imitation of Christ. An old lady told me some of my pulpit faults; she seemed to know more about preaching than I do. Practiced two hours in reading aloud and getting sound of words. Will I ever enunciate correctly? The music teacher told me he doubted if I could ever learn to sing; but by the help of God I will learn to sing and preach too. To-day I read aloud Byron's Manfred with beans in my mouth; the beans made me open my throat. Yesterday I preached two of my poorest sermons. To-day some gleams of light from God's throne shot down into the gloomy caverns of my soul. Help me, O Lord, to preach thy word with power! I have had a severe difficulty with one of our new converts; he was too self-conceited, and his religion or professed religion did not moderate his egotism. He began to tell me that my management of the church was not right. This was more than I could stand without reproving him, and then he went off and told falsehoods about me. My voice is a great perplexity; but I've cured myself of speaking whiningly through my nose, and I've partially broken myself of speaking throaty by using green grapes in my mouth. When shall I get to speaking clear, sonorous, heart-searching words, right from the basement of my lungs? Lord, make me useful, and give me a hand in tearing down some of Satan's Bastiles. I would like to read Macaulay's England through again; and then Tacitus, Livy, and Xenophon closely: this would improve my style. I long to be instrumental in saving souls, and to write a good church history which shall show God's hand in the development of Christianity. Took elocution lesson. Nobody believes it, but I do believe I shall be able in course of time, by the blessing of God, to influence an audience. To-day I practiced elocution. My throat seems to be a little smoother than a nutmeg grater. I believe the Lord will make a preacher of me yet. I find myself restless in the night, longing in my semi-conscious dreaming to be addressing great audiences. Strange that I should have this constant longing and so little adaptation to satisfy it. The fangs of the adder are suited to his nature; the teeth of the lion to his rapacity; but have I, one of God's creatures, no adaptation of my powers to my desire? The lawyer can speak with boldness and efficiency before the jury of twelve for his client. Why am I not able to speak effectively before my little church half full people *for my God?* I *will* do it. If it's in me it *shall come out.* I think something will come from my throat yet; I do not use the pebbles in my mouth as much as I did. I used to run my words together; now, the elocutionist says, I make too long a pause between my words; this is the other extreme. Preached this morning on Religion and Education, and made a dreadful fist of it: hope I shall never keep people from better use of their time in reading or visiting by such an unprofitable sermon as this was." After a year at Irvington he was sent to Passaic, a "married man's appointment," on

$400 salary; and was married, April 28, 1858, at Charlotteville, New York, to Miss Catharine E. La Monte. In a few days he and his bride were settled in his small and difficult parish, he betaking himself to his studies in earnest, practicing elocution every day, and putting down in his Passaic diary such things as these: "On Sunday morning before services, I find my thoughts greatly exalted by reciting Coleridge's Ode in Chamouni; it elevates my feelings and often puts me in a preaching frame. Some days I practice elocution in the morning and saw wood in the afternoon. Am trying to have some backs put on the benches in the basement of the church. Notwithstanding a defective utterance and weak lungs, I have resolved not to compromise my calling by dabbling in literary sketches to the neglect of my ministry. I have only a small membership, less than thirty; and this discouraged me at first: but they are souls and need far more than I can give them, and are entitled to all I can do for them. I will try to do the work of an evangelist. I merit no more hearers than I have; alas, they are enough souls to be responsible for at the Judgment. Frequently my audience is not over twenty-five; I cannot, therefore, depend on my congregation for inspiration. My help must come from God. I believe that in time I shall have more people to preach to. If I deserve them, the Lord will give them to me; if not, may he keep me in such a church till the day of my death! I think, however, the kind Being who has bent me into this high vocation against my will, and is restoring my health against the expectation of my friends, and has led me to improve a most incorrigible voice, will be my helper and protector. This is my prayer, yea, my faith; so I shall battle on." Already Dr. Whedon had his eye on young Hurst, and was asking him to write for the Quarterly. The young preacher furnished an article entitled "Hours with the Mystics," and his diary tells its fate: "My article has lain in Dr. Whedon's drawer for a year, he telling me frequently that he hoped to use it soon. A few days ago he told me to take it home and, after reading in Blair's Rhetoric his chapters on the Structure of Sentences, to re-write it. I have read those chapters and am thankful from the bottom of my heart for the Doctor's advice. I soon after re-read my article, and I would not have had it printed for anything. Indeed I am startled that I had let such a composition leave my hands. I resolved months ago to write less and think more, yet I see but slight improvement. Yet in this, as in other difficulties, I think I shall succeed by prayer and steady effort. When I was in college I was considered something of a writer; but I begin to think I must be very indirect, pointless, and inaccurate. Dr. Whedon is very severe on me, and I feel quite downhearted after every conversation with him. My only encouragement is this,—I like to write. Nothing, except warm preaching to attentive hearers, makes me forget everything else like writing." This bravely toiling young minister was on his way, by grace and grit, to become one of the most eminent and voluminous writers in Methodism. His pastoral years make in his diary further records like these: "Am reading Ruskin's Lamps of Architecture. How beautifully does he introduce and explain a

Scripture truth with his secular material! I wish I could build such beautiful temples on such noble foundations. But my work is greater than his. I would rather lead one soul to Christ than to be Giotto or Angelo. O, for seals to my ministry! I sometimes wish I had to preach somewhere every day. When I consider how seldom I preach, how ineffective I am even in the pulpit, I feel like casting my books into the flames and rushing forth to preach on street-corners and on wharves,—anywhere, to be the means of saving some immortal souls. Mayhap God will show me something more to do. In view of my repeated failures to keep my appetite in subjection, I ask God's assistance to keep this solemn resolution: 1. Before each meal to pray that I may be temperate at table, eat nothing that disagrees with me, and take sparingly what does suit me. 2. Eat nothing between meals. 3. Eat no meat at supper, few preserves, and no rich cake. 4. Eat nothing at bed-time. Within the last two months I have spent six dollars more than I ought. May God pardon my extravagance and lead me to better deeds." Here is his experience at a Stewards' Meeting: "I was criticised. One thought I did not lead the prayer-meetings right—I should read a chapter and explain like the Presbyterian preacher's lecture. Of course this would leave no time for prayers. Another thought I ought to leave the meeting open and call on some of the brethren to exhort. Of course this would leave the meeting without a helmsman, who is just as necessary in religious exercises as in a storm. Another thought that I ought to preach more on Sanctification. Another said I ought not ever to read my sermon or use notes, but preach right from the heart. At last I dissolved the meeting by saying I thought I had received advice enough for once." He is so sensitive and so conscientious that criticism nearly peels the skin off, but he lays it all to heart and tries to profit by it. In July, 1863, this slaveholder's son from the Eastern Shore of Maryland recorded in his diary at Elizabeth, N. J., this vow: "On my knees I declare that in future I will be the black man's friend, and if my previous course has seemed dubious may God forgive me. The riots in New York have disgusted me with conservatism." This was his daily plan of work in the pastorate. A. M. At 5. Rising and devotions. 6. Reading Bible and practicing elocution. 7. Breakfast. 8.30. Study Sermon. 11. Miscellaneous Writing. P. M. 1. Dinner. 2.30. Pastoral visiting and Business. (Saturday P. M. Recreation.) 6. Supper. Miscellaneous reading on spare evenings. 10. Retiring. But that he did not keep rigidly to a cast-iron programme may be legitimately inferred from what he once said on "Pastoral Habits" to a Newark District Conference: "The minister's study should be as undisturbed by an intruder as was Galileo's tower in the moment of the discovery of a new planet, or the studio of Michael Angelo when at work on his Moses. . . . A mechanical division of the hours has about as much sense in it as a man's laying down rigid rules for the smiling of a child, the singing of a bird, the enjoyment of Niagara, or the absorbed gaze at the Sistine Madonna. We must remember that we are creatures of inspiration as well as habit, and when the fire is in a man, the fixing

an exact limit to his work is like Wellington ordering a halt in the hot midst of Waterloo, or Isaac Newton laying aside his calculation of the law of gravitation because, forsooth, his watch tells him he is already four minutes beyond his allotted time." Such things as these have seemed to us best worth our taking from the biography of Bishop Hurst. Nothing is more interesting than to watch a great man *in the making*. How did he *become so?* is the profitable question. And that is what we are witnesses of in the pages from which we have gleaned. They show us the causes; all that followed after,—the professorship in Germany, the presidency of Drew, and the bishopric,—was but a widening stream of consequences. One lesson writ large is,

> "The heights by great men reached and kept,
> Were not attained by sudden flight;
> But they while their companions slept
> Were toiling upward in the night."

The writing of this book-notice has seemed a means of grace to him who wrote it. And the book seems sure to be found readable and attractive to all classes of readers.

Recollections Personal and Literary. By RICHARD HENRY STODDARD. Edited by Ripley Hitchcock. 12mo. Pp. 333. New York: A. S. Barnes & Company. Price, cloth, $1.50.

When New York extended from Bowling Green to Canal Street a poor orphan boy with very little schooling was apprenticed to an iron-molder on the East Side for three years. The divine fire was in the young artisan, for while working in the forge he began to mold poetry. Soon he made up his mind that the only trade he was fitted for was that of literature, and at that difficult trade he worked the rest of his days, spite of poverty and repulses and failures and discouragements manifold. Leaving the forge, he took the rough, steep road to Arcady and stuck to it, uphill and down. He was modest and laborious. His avid mind stored itself full of bookish lore, his spirit fellowshiped intimately with rare poets long gone, and his friends were such as Bayard Taylor, George H. Boker, T. B. Aldrich, William Winter, and Edmund Clarence Stedman. He married the only woman he ever loved, a woman of genius, who loved literature as much as he did, and who wrote poems and stories and powerful novels which pictured the stern, hard realities of New England life. The pursuit of letters not yielding enough to live on he had for years, like Hawthorne, a position in the Custom House. His home was a little brick house on Fifteenth Street east of Stuyvesant Square. He was literary editor of the World for ten years and of the Mail and Express for thirteen years. When he and Bayard Taylor first met each was twenty-three, each loved poetry and believed himself a poet. The young foundryman groped his way up several flights of rickety dirty stairs one day to the dingy composing-room where the editors of the Tribune were penned together, with the type-setters at work close by them. At a desk in one of the editorial pens sat Bayard Taylor, who, as he rose in response to the call

of his name to greet the young poet-artisan, was seen to be "tall, erect, active-looking, and manly, with an aquiline nose, bright, loving eyes, and the dark, ringleted hair with which we endow, in ideal, the heads of poets." In that greeting two kindred spirits began to be friends for life. At that time, as one of the sub-editors of the Tribune, Taylor was writing fifteen hours a day, and Saturday night was the only evening in the week that he could call his own. That night Taylor and Stoddard together regularly devoted to poetry. The spirit in which they wrought speaks in one of Taylor's early letters to Stoddard: "We must cling to that worship which is the consecration of our lives,—giving unselfish homage to that spirit of art and beauty which men call Poetry. Let us work our way, whatever the toil and sorrow, from vestibule to chancel, from chancel to shrine; from the lowest footstool of the temple of Poetry to the high-priest's place beside the altar." Such consecration as that, backed by the resolute and patient toil that fits it, will carry young men to success and distinction in art, or literature, or the ministry. One of Stoddard's first successes is thus referred to: "I was indeed a proud man when I at last earned ten dollars by my poetry; but a good deal of a donkey, for I at once invested it in an accordion for a young person with whom I was infatuated." He soon earned money enough by his writings to publish a thin little volume of his verses, of which just one copy was sold; but which came to the notice of some literary people and made them aware of his existence and of the power and promise that were in him. Stoddard tells us that the first thing he attained in writing was definiteness of conception; excellence of execution came later. After continuous and patient practice he could say: "I knew what I wanted to write, and somewhat of how to write it. I wanted to write of something outside of myself, something larger and healthier, something that concerned the emotions of mankind and not my own petty feelings. If it was a river I wrote about, I described the country through which it flowed and its human environments; if it was a wood I wrote about, I described its shadowy leafage, the notes of its birds, and recalled the phantoms of its aboriginal inhabitants; if it was a cathedral I wrote about, I described its massive architecture and its historic associations, peopled the long-drawn aisles with mediæval worshippers, with the festivity of their weddings, the solemnity of their funerals, and whatever else imagination suggested as proper to the place and time." By much hard and ill-paid work with his pen, Stoddard came to be talked of in some literary circles, and one bright morning he found himself sitting with James Russell Lowell in the latter's library, before an open wood fire, with books everywhere—in shelves along the walls, in heaps on chairs, and on the table, and on the floor—the two chatting together about literature, particularly poetry; and this is one of the things Lowell said: "Real Poetry authenticates itself, and so absolutely that it seems not to have been written but always to have been. We are not conscious of Shakespeare in his great plays, but of Nature, whose pen and instrument he was. The poetry of Shakespeare and his fellows, in other words the poetry of the age of Elizabeth, was

greater than any that has been written since, because the Englishman of that age was greater than any Englishman that has lived since. He was more hardy and adventurous than his descendants, more resolute and reckless, more given to action and less to speculation, of strong natural parts and no learning to speak of, clear sighted, hearty in his manners, and plain, blunt, and idiomatic in his speech. If he had been other than he was, he could not have been the bulwark of Protestantism, could not have destroyed the Spanish Armada, and could not have had the Shakespearean drama." One of the things Stoddard said looking into the fire on Lowell's hearth, was this: "What the poetry of Longfellow or Bryant is, or what the poetry of Byron and Shelley is, is one question; but what Poetry itself is, is quite another question. It is more than the fancy of Longfellow, the meditation of Bryant, the misanthropy of Byron, the humanity of Shelley, or any other personal manifestation: it is the revelation of ideal truth and beauty by which they must all be judged." Lowell's seventieth birthday was February 25, 1889. To one letter of congratulation he replied: "I do not feel that I have done anything specially meritorious in getting to be seventy—indeed, I could wish I had managed to be only forty instead. But so many good friends congratulate me on this achievement that I must confine myself to saying that I am grateful." Hawthorne also was one of Stoddard's friends. In the early sixties Stoddard wrote a story in verse entitled "The King's Bell," the gist of which is that a certain prince on coming to the throne erected a bell over his palace which he resolved to ring whenever he was happy, and which, for reasons given, was never rung till he was dead. Hawthorne expressing to Stoddard his pleasure in this beautiful poem, said: "I cannot help wishing, however, it had been less sad. I think Felix might have rung the bell once in his lifetime, and again at the moment of his death. Yet you may be right. I have been a happy man, and yet I do not remember any one moment of such happy conspiring circumstances that I could have rung a joy-bell at it." In a description of Hawthorne's home the "Old Manse" and its surroundings, Stoddard wrote as follows: "In sight of its windows lay Concord River. On it, and up the lovely Assabet, which flows into the Concord a little distance from the village, Hawthorne used to sail with Ellery Channing. A more charming stream than the Assabet can hardly be found. Down to the water's edge grow majestic trees, whose pendent branches dip in the quiet waters and drip on the white pond-lilies and on the red cardinal-flowers which illuminate the shrubbery at their feet. Grapevines twine themselves around shrub and tree, and hang their clusters over the water within reach of the boatman's hand. Here hides the shy kingfisher, darting away with shrill scream when startled by the sound of oars, and here skims the wild duck. The pickerel leaps among the lilies, and the turtle suns itself on the rocks and on the roots of trees. The Assabet is as wild now as it was three hundred years ago when the Indian paddled his canoe along its banks." Stoddard pictures the notorious Captain Rynders, afterward known as United States Marshal in New York, in a way which seems like the portrait of a typical Tammany boss:

"He had a splendid swagger, a ready fist, an unquenchable thirst, and about as much conscience and sense of propriety as a gorilla." At a Tammany ball in Rynders's time, "our national hymn was roared vociferously by the crowd, though, for some esoteric reason, many of the hilarious patriots could not manage their vocal organs better than to inquire whether the Bar Tangled Spanner was still waving." The temper and manners of Edgar A. Poe when editor of the Broadway Journal were part of Stoddard's experience in 1845. Having sent to the Journal a poem he had written, entitled "Ode to a Grecian Flute," and having waited in vain for its appearance, he at length saw in the Journal this editorial paragraph: "We doubt the originality of the 'Ode on a Grecian Flute,' for the reason that it is too good at some points to be so bad at others. Unless the author can reassure us we decline it." As soon as possible the young poet called, one scorching July afternoon, at the editorial office to make oath, if need be, to the entire originality of his verses. The editor was asleep in his chair, but the publisher woke him, and Stoddard said politely, "Mr. Poe, I called to assure you on my honor that I did write the 'Ode on a Grecian Flute.'". Poe started up in his chair, glared at his visitor, and shouted with an oath, "You lie. Get out of here, or I'll throw you out." Stoddard judges Poe rather leniently in view of his heredity, "behind him a stock of hard-drinking Marylanders, his father an inefficient player and his mother a fairly good actress and vocalist." He says Poe was "constitutionally unveracious," and "the genius of Poe was a spiritual disease." "The Bells" was sold by Poe to three publishers and was paid for by all of them, each supposing himself to have sole possession. George H. Boker is raised in the reader's esteem by Stoddard's high appreciation of him. He admired Boker's persistence and stubborn Dutch courage, which hammered even failure into success. When Boker had a new dramatic poem on the anvil he wrote Stoddard: "I think all day and write all night. This is one of my peculiarities; I brood on a subject until it seizes me soul and body, which accounts for my rapidity of execution. My muse resembles a whirlwind, catching me up, hurrying me along, and dropping me all breathless at the end of the whirl." Stoddard had glimpses of Thackeray when that great Englishman visited America, and was so impressed and fascinated by him that he could not help inwardly using toward this master of fiction Thackeray's own words about Shakespeare: "I should like to have been his shoe-black, just to have lived in his house, just to have worshiped him, just to have run on his errands, and seen that serene, sweet face." From first to last Stoddard's life was brave, laborious, devoted to high ideals; it shows how a poor and almost friendless boy, selling matches on the streets of New York, educated himself, attained to honorable eminence in literature, had for friends and comrades the best American literati of his time, and came to be an acknowledged literary critic and teacher of more than one generation. And when at last the honored old man, past seventy-five, sat, bereft of all his children and his wife, by his lonely fireside, helpless in his chair from rheumatism, his right hand paralyzed, going blind with cataracts, and an old

friend, coming to sympathize with him, asked how he felt, the heroic, patient, indomitable spirit replied, "Baffled, but not beaten." Such fortitude is in immortal souls.

Rossetti. By ARTHUR C. BENSON. 12mo, pp. 238. New York: The Macmillan Company. Price, cloth, 75 cents, net.

This is one of the series of volumes on English Men of Letters, edited by John Morley. A striking and powerful figure is Dante Gabriel Rossetti both in himself and in his influence over the Pre-Raphaelite Brotherhood, which Andrew Lang calls "The gifted gang that painted and sonneted." This volume, while telling the full truth about Rossetti, aims to correct misrepresentations and to show the brave, robust, genial personality whom his chosen friends knew. A man of infinite self-will, of intense though limited outlook, is seen setting out upon his pilgrimage with a radiant goal in view, resolutely disregarding all that does not at once accommodate itself to his aims and faiths; and then the vision changes and this pursuer of the beautiful, this man of splendid dreams, is confronted in the saddest and sternest way with the darkest problems and keenest sufferings that try and torture the mortal nature. The great figure moves slowly on into the gloom of a tragedy. As a boy at school Rossetti was irregular. "Why were you not here yesterday?" asked his instructor. "I had a fit of idleness," answered the pupil, and then distributed among his fellow students a sheaf of verses which he had written in his truancy. His mother, a deeply religious and very sensible woman, had always desired intellect for her family. Looking on her husband and her children, she wished that there were a little less intellect so that there might be more room for common sense. The most intellectual of them all was Gabriel, and in youth his mental ardor was very intense. He cared little for history or science or mathematics. Literature and art absorbed him. In 1847, at the age of nineteen, after having been fascinated by Shelley and Keats he discovered Browning's poetry and then everything else sank into the background; he reveled in the passion, the dramatic perception and power, the mediævalism of Browning. Of the young men who formed the Pre-Raphaelite group Mr. Benson says that, apart from the fact that so many of them rose to eminence afterward, the spectacle of their beginning has an intrinsic beauty of its own. It has the eternal charm of enthusiastic youth. Rossetti steps out, like Ion on the temple platform, with the virginal freshness of the opening day about him, intent upon his holy service. To read of those days untainted by passion, unshadowed by the somber clouds that darken the later life of even the most generous spirits, is like listening to young and care-free voices breaking the stillness of the morning air in some enchanted landscape of falling streams and dewy thickets. The practiced and patient efforts of later days, when faithful hand and brain wrought out into substance those ardent early dreams, make perhaps a nobler spectacle, but it is like a draught of cool, fresh, sparkling spring-water to re-

call the bright life of so gifted and hopeful a circle and to revive the golden dreams of youth in all their incomparable brilliancy and power. In 1850 Rossetti fell in love with a girl who worked with a needle in a bonnet-shop in London, a tall, dignified girl of extraordinary beauty, with a brilliant complexion, pale-blue eyes and a rich mass of coppery-golden hair—just fit to captivate an artist's eye. Madame Belloc said of her, "She had the look of one who read her Bible and said her prayers every night, which she probably did. She had an unworldly simplicity and purity of aspect." Holman Hunt and Millais induced her to sit for them as a model for some of their loveliest figures. Though not much taught in the schools, she had a sensible and judicious mind, real nobility of spirit, and bore herself before marriage and after with dignity and sweetness. She was courageous, patient and loving. Ruskin called her 'a noble, glorious creature," Rossetti painted her head into many of his pictures, and Ruskin wrote him once: "I think your wife should be very happy to see how much more perfectly and tenderly you draw when you are drawing *her* than when you draw anybody else. She cures you of all your worst faults when you only look at her." (What a perfect description that sentence is of the effect of Christ on us when we look at Him earnestly!) Of their home life, Mr. Benson says that Rossetti was irregular in his habits, rose late, breakfasted when it suited him, and sat up to unearthly hours of the night; that, while he was affectionate, generous and lovable, yet he was not considerate in small things, and it is on such considerateness more than on anything else that the harmony and comfort of domestic life depend. Their life together was brief. She early began a fight against consumption. Her physician prescribed the regular use of laudanum as a sleeping potion. One February night in 1862 she miscalculated the dose, and could not be resuscitated. At the funeral, just before the coffin was closed, Rossetti's friends were surprised to see him bring some of his poems in manuscript (his only copy) and place them between her white cheek and her dark-gold hair, to be buried with her. One night, seven years after burial, the coffin was dug up and opened, by his order, and the stained manuscript taken out and returned to him. He copied the poems and destroyed the moldy manuscript. This is a horrible and unnatural episode, suggestive of a morbid and unbalanced mind. The tragedy of Rossetti's life was that he became a victim of insomnia, and resorting to chloral for relief fell completely under the power of the drug. This fatal habit clouded his later years with sad delusions, suspicions and antipathies, and shortened his life. His intellectual vigor was undimmed, he could at times paint and write as beautifully as ever, but he was irritable, discontented, and subject to hallucinations. He imagined conspiracies against himself, distrusted his friends, thought that cabmen and other strangers intentionally insulted him, heard airy voices taunting him with epithets of intolerable ignominy; even believed that a thrush which sang frequently in his garden had been trained to ejaculate terms of obloquy to annoy him. Though Rossetti called himself an agnostic he became in

his last illness very anxious for confession and absolution. When reminded that this was inconsistent with his expressed views he answered: "I don't care about that. I can make nothing of doctrines, but I want a confessor to give me absolution for my sins. I believe in a future life. What I want now is forgiveness for my sins, that's all." But he did not carry out his intention of sending for a confessor. About the finest service rendered by this volume is its interpretative explanation of Rossetti's poems one by one, making them easily intelligible and exhibiting their beauties like jewels. The discussion of his writings—poems, prose, translations and letters—fills about a hundred pages. In Præterita, Ruskin wrote, "Rossetti was really not an Englishman, but a great Italian tormented in the Inferno of London." A marked trait in his character was a sort of kingliness, which without any air of assumption gave him personal dominance in every circle and scene. His magnetism made him master even over most original and independent personalities. It dominated William Morris absolutely for a time, it determined the art of Burne-Jones, it upset Ruskin, it profoundly affected Swinburne's poetry. This influence was not intentionally or consciously exerted; it seemed hypnotic. He did not seek to tyrannize. He was intensely affectionate, enthusiastically loyal to his friends, an irresistible comrade. There was entire absence of æsthetic pretentiousness and of the prophetic manner which was worn by Wordsworth and Coleridge and Carlyle. Mr. Benson tells us that Rossetti's nature was entirely penetrated and dominated by the beauty of the world. But it was one special form of beauty that most overpowered his spirit. Just as in the case of Morris it was the love of the kindly and gracious earth, as to Browning it was the complicity and grandeur of human motive, as to Holman Hunt it was a stern sense of the Divine, so to Rossetti it was *the beauty of the human face* as the sublimest form of loveliness that nature furnished or art could conceive. Earth and the things of earth he regarded only as the framing for this central beauty, the human face, the purest, fairest and divinest thing that the earth holds. This is the beauty that excites awe and reverence and honor and a sense of kinship with immortal and everlasting things. A feeling something like this is what exalted moralists have toward virtue. It is not a calculation of the practical value of virtue, but rather an instinctive sense of the *beauty* of virtue, such as Wordsworth expresses in his Ode to Duty:

> "Nor know we anything so fair
> As is the smile upon thy face."

"A noble deed, a splendid piece of self-sacrifice, a triumph of justice over tyranny—these have the same constraining attractiveness for the highest souls that beauty has for the artist; they are all messages from some distant fortress of old, from some invisible city of the Spirit built on foundations of amethyst and with gates of pearl. We give thanks for all clear-sighted souls who live not for the pleasure of the moment but under

the dominion of some high and eternal idea. The passion for what is beautiful in conduct is the highest range of the human spirit; but anything is praiseworthy which is a protest against materialism, against gross and animal views of life, against the seductions of comfort." Such Mr. Benson thinks Rossetti's poetry and painting to be, and he says that those wondrously beautiful faces that look so seriously out of his pictures will speak to all sensitive spirits more appealingly than the sight of some dewy wood-end seen from an opened casement in the silent freshness of dawn, or the thickening tide of twilight when the wood stands black against the green depth of sky; or the sight of the secret glade, muffled in leaves and carpeted with the drooping sweetness of spring hyacinths. In the literature of the century Rossetti stands by himself, lonely. "With the casuistical melancholy of Clough and his broken cadences he had no affinity at all; and hardly more with the Greek purity, the austere restraint of Arnold. With Browning he had more in common, yet the kinship is but superficial. With Tennyson there is a nearer bond, and certain of the Laureate's poems have a decided affinity to the work of Rossetti. But Tennyson had more philosophical curiosity, showing an intense desire to *solve* the riddle of the 'painful earth,' while Rossetti showed an overpowering desire to *escape* from it into the region of immediate sensation." His literary enthusiasms and antipathies were intense. Keats and Shelley were his delight. Of two American versifiers he wrote, "How I loathe *Wishi-Washi* (Hiawatha). I have not been so happy in loathing anything, except *Leaves of Grass*, by that Orson of yours. The *Leaves* are about as suggestive as the advertisement columns of a newspaper; and poetry without form is—what shall I say? Proportion is the most inalienable quality of a poem. From the chaos of incident and reflection arise the rounded worlds of poetry and go singing on their way." He means that Whitman gives chaos. This biography regards Rossetti as having a strong belief in God and the spirit world, though without definite conceptions of what lies behind the veil and impatient of attempts at precise definition. One of his poems speaks of some lovely character as "an angel-watered lily that near God grows and is quiet."

METHODIST REVIEW

MAY, 1906

ART. I.—A FATA MORGANA

(SECOND PART)

III. BIOT and Matthieu, two French naturalists, who were sent to Duinkerken in the interest of the renowned measurement of the meridian, have devoted several weeks, upon the fairylike coasts of the Channel, to the investigation of the Morgana phenomena. Among other experiments they sent out men with signals in the direction where the light-image showed itself, with the result that these men disappeared, enveloped in the Morgana, while they were utterly unable to discover its whereabouts. Thus it appeared that the Morgana merely presents pseudo-images, and what Angelucci wrote many years before was confirmed. "At first I saw magnificent air-castles, but it all suddenly disappeared the moment the slighest breath of wind played upon the face of the waters." Hence if modernism shall stand exposed as a real Morgana it is not enough that the beauty of both is admired, and the necessity of each is explained, but the likeness of the two to each other must also be shown in this particular: that the images they show us are devoid of reality.

Modernism is without reality. The rapid course it ran in but a few years seems to sanction this judgment. What man saw modernism hurry on its course and leap the bends of its river-bed without being reminded of the lines from Bürger's *Lenore*:

> "Hurrah! die Todten reiten schnell,
> Graut Liebchen auch für Todten"?

for by "the dead" Bürger's Lenore means merely the false

ideal which in his inward combat is consumed by the reality. "Hurrah! the dead ride fast," is the keynote of the awe-inspiring song with which in every age the inane and the unreal hastens after its solution. The swiftness of the shadows, over against the slowness of what has actual existence, is even proverbial among the nations. In all parts of the earth the frailty of life is symbolized by the words, "As a shadow it flieth away," while slowness and scarcely perceptible progress are fixed and never self-contradictory characteristics of the Divine eternal which has real existence and abides. Has not Schiller sung most truly of all that is divine that "for the construction of eternities it scarcely adds so much as one grain of sand after another, the whiles from time it strikes life's debt—the minutes and years"? But what has anyone ever seen of that "addition of one grain of sand after another" in the methods which modernism employs? Leaving the architect of the Crystal Palace and an Erwin von Steinbach far in the rear, the modernists have erected as in a moment of time a beautiful temple, the fundamental material for which had still to be prepared, and which, covering every domain of life with its arches, would offer room to all the nations of the earth. It is but a few years comparatively since it abandoned its anonymous character and behold, we are informed from every side—not that the final touches are ready to be put upon the gable, but that the completed and since antiquated sanctuary already needs rebuilding and renovating. A few years only have passed and it has entered already upon its fourth phase. Now modernism is becoming again ecclesiastical—conservative. Truly, this is not suggestive of the growth of an oak, it rather reminds one of a wild grapevine. The course of life moves not so fast as long as one keeps his feet on life's ground. Nor does it carry the impression of an inner substance when, in these comparatively early periods of its career, we see those abandon its ranks who once carried the banner. At the cradle of a deep conviction of life, possessed of moral power, such desertion is inconceivable. Judas did not carry the banner, but the purse. Apostasy from Christianity only came with the later persecution.

Only when the spirit of the Reformation became extinct did Loyola's propaganda obtain free play. But here we see the very opposite. Scarcely had the child been weaned when it began to show signs of weakening. Men of rare talent, who spoke so warmly and convincingly to our people, are losing faith in what they preached to others and have laid aside their official robes. And, the lesser gods included, the company is considerable of those who already mourn the youthful modernism.

But we must also reckon with its success. For success has much weight provided it is not measured after the standard of cheap applause, but by the enthusiasm which modernism awakened and the power it exercised. Popular applause was not wanting so long at least as modernism continued to pull down existing things, and, however unjustly, the sensual scorner is made to think in himself: "Now you see, O pious folk, it is just as I have told you. All your notions are nonsense. Your own preachers tell you so." We all remember Zaalberg's complaint, uttered in a moment of great candor, "As long as it seemed a plea for their negations they remained together, but the moment I tried in my way to recall them to seriousness they scattered." And yet this is the very point in the estimate of their success. For what was their aim? What their pretension? Was it to give those who were serious a form for their seriousness? Indeed, no; but in casting up a dam against materialism to gain the sensual, willful and ever jesting multitude over to the ideal. And have they even approximately reached that aim? Of course you have your experience and I have mine, but to me it has not seemed so. On the contrary; among the men of sanctified energy of mind in their midst I almost always discover the after-effects of a strictly orthodox training. Those who are learned in other departments and who echoed them were content for the most part with that echo only. The laity whose enthusiasm was quickened were mostly those who, before they embraced their banner, had moved in more serious circles. The success of their preaching is already on the wane. With the ecclesiastical mood it appeared only too clearly how little modernism is able to carry its day even

in the first fire of the party-battle. And when you mingle in the companies of theater-goers and club-members you will find no other change save that they are as averse to seriousness as ever, and that from rationalism they formed their weapon to banish the seriousness of life with a less disturbed conscience. I do not say that the modernists condone this, much less that this was their purpose. I quite realize that it must sadly grieve them. I merely refer to it as a standard of the reality of their strength.

Its limited power to create proper forms is an equally weak plea for the inner strength and substance of rationalism. A spiritual movement possessed of an inner reality exhibits its robust powers of growth in the form which it creates for itself. This form may, for a long time, be marked by the crude and unfinished points which are peculiar to every firstling, but it cannot be denied that in the first glad days of its experience the life of the spirit is known by extravagance rather than penury of creative ability. But we saw no indications of this in rationalism. It rather showed signs of decay and mortality even before the beginnings of a form were produced. Modernism does not merely seek to wage war with scientific weapons, it likewise aims to be a practical tendency for religion in life. Hence a life-form in which to present itself would be no luxury for modernism. But the old garments are still being worn, however poorly they suit the new conditions, and while they criticized the ancient church they founded nothing better for themselves. For a while they carried the wine in the old skins, and when they discovered that it is difficult to carry a church work with the cultured exclusively, and the once despised plebs regained their significance, then modernism joined hands in wedlock with its own scorn, and openly confessed its poverty in original creations by carefully investigating our methods of knitting our fish-nets and then proceeding to knit theirs in the same way. How greatly had "tracts" been ridiculed by them! What laughter have our Sunday schools occasioned! How largely were our Young Men's Christian Associations the butt of their puns! What fun had been made of these "Piety Factories!" And yet, as the need of methods made itself felt, the modernists

themselves became the distributers of tracts, their ministers' wives opened up Sunday schools, and, mirabile dictu, Young Men's Christian Associations are founded under modernistic patronage. For a moment they expected to conduct our funeral services. Now we see them robe themselves with what they deemed our shroud. This rapid career and early flight, this limitation of power and confessed want of creative faculty, give us but a faint impression of the reality of modernism. Let us now take a step in advance and investigate the data from which they make up their sum total, and see for ourselves if they are real data and actual factors. They count with religion and morality, with theology and the church. Let us briefly consider these.

With regard to their religious viewpoint I enter the threefold objection that their God is an abstraction; that their prayer is devoid of prayer, and that, if they are consistent, they must of necessity deny the Divine government.

1. Their God is an abstraction, and has no actual existence. I say this in all seriousness. I am aware that the rationalists are not conscious of this, since they adore and worship, love and extol in song a something which not infrequently they call God. Conceiving a person they lend to that something reality and personal existence. To this object of their worship they attribute power which affects their moral life. Whatever highest and holiest they are able to conceive is summed up for them in this idea of God. They feel themselves wholly lost in this God of their own imagination, and to him they consecrate whatever supplication escapes from their heart. Yea, that idea of God is so greatly their all in all, in their view of the soul's life and needs, that both in the nearer and farther future they look to him with a firm hope for the consummation of all good and for the victory of every good cause. But does it follow from this that in reality a living God corresponds to this God-idea which they created for themselves? An episode from the poet's life sheds upon this its own peculiar light. Above all things else the heart of the poet stands in need of pure, idyllic love. Hence with most poets we encounter this singular phenomenon: they sing their finest

hymns to a Beatrice or Laura, a Molly or an Adelaide, while often they marry most unfortunately; so that in the world of poets divorce is by no means an uncommon occurrence, and one of them did not hesitate to say, after the death of his wife:

"Wie aus Nacht und Moderduft
Fühl ich froh mich Auferstanden,
Tu des Frühlings Licht und Tuft."[1]

From whence this contrast? Examine the earlier writings of the great poets of Europe and you will find that not merely do they sing of the ideal unfolding of a soul-consuming love, but from the idea they also infer the reality, and hence worship love itself in the imaginary person of a pure maiden, beautiful of form and resplendent in grace. And yet every soberer mind which is a stranger to their creations and illusions readily perceives that all such imagery is nothing but the reflection of the emotions of their own soul, and is totally devoid of reality. Sometimes quite involuntarily they confess this themselves, as, for instance, Matthis, in that choice closing stanza of his Adelaide:

"Einst, O wunder, O wunder, entblüht auf meinem Grabe
Eine blume der asche meines Herzens.
Deutlich schimmert, deutlich schimmert
Auf yedem purpurblätchen
Auf yedem purpurblätchen
Adelaide, Adelaide."[2]

Schiller fared no differently. He created his Laura, and when you hear Schiller sing of his Laura you are conscious that there is no shadow of doubt in his mind concerning the reality of her existence. She is there, he sees her, his life is devoted to her, for her throbs his very heart; in everything he fondly thinks she is first, and in the world of his soul-life she is the highest reality.

[1] As one escaped from night and storm,
I feel as though I'm newly risen
To light and joy of early spring.

[2] Once, O wonder, there blooms upon my grave
A flower upon the ashes of my heart
Clearly glistens on each purple leaf
(the name) Adelaide.

and yet what seems reality to him is only play, the product of his own imaginations. That Laura who works such potent charms within him merely is while Schiller thinks her to be; outside of his thoughts she has no existence! At length Schiller weds. His wife is not Laura, for she lives and must answer the demand of existence. And now, in his confidential correspondence this same Schiller confesses that he has found the real, harmonious love and that the passionate tension of his heart has given place to a holy peace. From the romantic, therefore, we see him come back to the real. But Dante, and Bürger, and Byron were unable to do this, but were doomed either to spend their days in solitude or dissolve before the court their newly-plighted troth. Let this be to us the figure of the modernists' idea of God. They have need of worship, and in the stress of this want they create for themselves an image of Love, which is eternal and beautiful, but deprived of the strength of existence, which in this instance is "holiness." They may call this image by the borrowed name of God, or, after a style of their own, the All-Being, or, after the newest invention, the eternal Cosmos; the name here signifies nothing; they deem themselves possessed of a God. What they love is indeed only the reflection of the image of their own construction, but yet they worship, they adore. Neither are they able to grant you that their idea of God is not real. The spirit-condition of the illusion cannot distinguish semblance from essence, and their eye can open itself to this only when the Living God reveals himself to them, and their pseudo-image disappears before the splendor of his exalted Majesty.

If, then, you ask how in our worship of God we can know the real from the apparent, let me say that in another interest and in a more heroic age the catechist of the Palatinate would have answered that question briefly and sharply: "To imagine another God than he who has revealed himself in his word is idolatry." But in these our times more honor is accorded to Shakespeare. To me also he is great, the poet who is immortal as long as human hearts shall throb, while the claim of that heart is disclosed in his creations more fully than it itself knows. And you remember

Hamlet? In that play also the battle is fought between appearance and reality. At midnight a ghost is seen moving across the platform before the castle at Elsinore. It resembles the late King of Denmark; but they who see it doubt. Horatio, Hamlet and others who are there refuse at first to believe it. And what is the proof which suggests itself immediately and naturally to the mind of all? Listen: the ghost appears, and Bernardo says, "See, it stalks away." But Horatio cries out "Stay, Ghost, speak; speak; I charge thee, speak." And when at last Hamlet also discerns the ghost, what revives his courage and restores his hope that the appearance is no reality? He too cries out at first to the ghost, "Oh, answer me. Let me not burst in ignorance, but speak;" and only when no voice replies he says, courageously, "It will not speak; then I will follow it." That test alone applies also here. The deep yearning of the heart utters itself in the prayer, "O God, if thou be God, then speak to me!" and then only is there peace within when the oppressive silence round about us is broken and the living word proclaims to us a God who has spoken to the children of men by the prophets and by the Son.

2. As regards prayer, which is the highest utterance of life, the unreality of the rationalistic idea of God is clearly shown. Thus far prayer was made in all parts of the earth, in every age, in every nation, with the confident and childlike faith that the praying heart was met by listening ears above, and that the truth of the Eternal was most fully shown in the answers to prayer. Even now as you mingle with believers you are quickened and refreshed by their testimonies regarding answered prayers. Yea, you can scarcely meet with any Christian man whose soul has not recognized the mystery of faith in the very answer to his prayers. But in the face of testimony from every age and nation modernism teaches that thus far no one has understood the real nature of prayer, since prayer is no asking to be heard, but merely an outpouring of the soul. Truly, at times at least, they tell you that the boundary line is uncertain and that almost unconsciously their prayer merges into ours. But on such an occasion I have proposed the following question to them: If a mother falls upon

her knees and supplicates the Lord for salvation of her wayward son, who is far away from her, across the sea, whether that mother's prayer which from here ascends on high is able to bring down from on high a blessing over yonder, where her child wanders alone. "Of course not," was the answer, and thereby the breach was discovered to my heart between the rationalistic prayer and the religious consciousness. And then I say: Use the term prayer no longer. What you call prayer is an enthusiastic elevation of soul, an outpouring of the heart, a dialogue with your own soul and a being discovered unto yourself in a sacred quietness; and all this is very good, it is indispensable, we are willing to join you in it all, but the end of this is where our prayer begins.

3. Finally, if they will be consistent they must themselves deny their theory of the Divine Government. They confess that they infer the knowledge of an Eternal Love from nature and from history, while a curse which rests on both seems to them purest nonsense. For truly in nature is heard a language of love and also from its depths there rises a voice of wrath which speaks in a tone yet more sharp of cruelty, death-agony and destruction. Not only the hen with her chickens but also the fly in the spider's web interprets its awful secret. Thus it is in nature, and the same is true of history. There too righteousness prevails at times, but equally often is the poor man oppressed, the good deed criticized, and he who dared to champion the cause of the glory of God trampled under foot. O Cross of Calvary! Your very mention is enough to seal for us the law which never denies itself. In sooth, one must be afflicted with the butterfly-superficiality of a Zschokke to proclaim far and wide, in the face of so great sorrow and so much horrible injustice and so many bitter tears, that nature and history both teach the eternal love of God. If modernism will think it cannot ignore these facts. Wherefore in the end it must do one of two things: abandon love in God or Divine Government in history. If, denying the curse, it continues to maintain that in nature its God reveals himself, it must witness that eternal love in its god grows pale. If it does not do this, if it continues to hold itself fast to its idea of God's eternal love, then,

of necessity and inexorably, it tends to the fearful confession: of a Divine Government I see no traces. And to this it has already come. Dr. Hooykaas, who is one of their choicest leaders, has proclaimed openly that in the outward circumstances of human life nothing is seen of a Divine Government.

Now we come to the domain of morals, and here let us investigate whether man, such as modernism portrays him, sin, which it antagonizes, and the moral ideal which it pursues, can stand the test of reality.

We inquire first after man, since he is the moral being. But does he remain such, according to the estimate of rationalism? In the lithographic title-picture with which Darwin's Descent of Man was introduced to the Holland public man is seen walking in the same woods in which his more agile quadruped forefathers swing themselves from branch to branch. It has been much laughed about but it is too serious for humor, since it implies nothing less than the denial of a creation of our own, and therein rationalism follows the newer zoölogy. It is said, there is no miracle, and consequently there is no separate creation in the already existing world. In which case one of two things remains: Man ceases to be either moral or one; that is, an individual being. For if his moral nature is likewise derived from the animal nature, which stands lower, the distinction is lost between the two natures and the absolute, and therefore peculiar, nature of moral life falls away. Or, if this is not done, if it is asserted that by a new effusion the moral life became the possession of the noblest quadruped in the hour in which he became man, then I would say, first of all, that in spite of themselves they have the miracle back again; they cease to be rationalistic, but with it all they never obtain a being, merely a pseudo-being; a figure which, as the ancient Doceti taught concerning Jesus, is divided and put together, and thus is deprived of the unity of origin or root which is the indispensable characteristic of all being. In the rationalistic sphere no other choice remains than to be an occasionalist, with Geulinx, or materialist with Moleschot. Either the moral life must be interrupted to be the sublimate of physical forces or

of every man must be confessed what wildest Docetism dared to dream concerning Jesus; this is the fork in which your road ends, and in both directions it leads you on to the destruction of man. In the same way modernism has no knowledge of actual sin. What was known among us as immoral has ingeniously been translated into a "not yet moral" and thereby the whole conception of sin has been destroyed. The secret has not escaped you how it can be shown that the black is white, distinguished merely by a relative difference. To do this you need but call to mind the endless variations of gray, pearl, lead color, and as many more, which mark the transition from bone-black to snow-white, and then ask in which gray the boundary-line lies which separates black from white. You begin with black. You advance at the rate of one nuance at a time until in the end the shrillest white has been reached, the while the weakest tint, which might be the boundary, remains undiscovered. And by no other way has rationalism reached the immoral standpoint that sin has always been misunderstood. Here, too, the fixed boundary-line which separates light from darkness has been abandoned; and thus the unhappy declaration had to be formulated that sin and holiness are really distinguished from one another by us but not to God and that therefore their difference is merely relative. Is it asked whether they know the sense of guilt? Most certainly. As an artist is pursued by the beautiful form which created itself in his phantasy and leaves him no rest until it has been shadowed upon the canvas, so are they troubled with an inward restlessness, a never slumbering self-reproach, being constantly pursued by the moral ideal. And I grant that this is feasible enough as long as we move in the companies of cultured spirits, where passion chooses finer form or where, far removed from the market-place of life, it secludes itself in its study. But go into the real life and there behold the angry turmoil of the power of sin which works the destruction of everything it touches. See the ambition to hoard, the dissipation, the envy and the voluptuousness. Call to mind the shades of Pantin, Traupman's axe murdering a mother and her darlings. Think of the hyenas in the field of battle sucking the blood of

the wounded and with devilish savagery violating the bodies of the dead. Think of the tigresses of Belleville, or of the scene of murder on the Place Vendôme—and then say that the rationalist by his assertion "not yet holy, indispensable phase in moral development" does not cause the blood to rush to the face, as it but shows that he no longer knows the reality of sin.

Their moral ideal is equally devoid of reality since it is not the fullness itself but merely the claim that it shall come. They climb up to it. They run after it. With all their powers they strive to come ever nearer their aim, while they themselves confess that it must ever continue to remain a feeling after, since an ideal that is reached ceases to be an ideal. This is what I deny. My ideal is that which in a higher and holier sense renders me blessed and happy, and fills and penetrates my whole being. This demands that it itself shall not be an empty claim, but that fullness of treasure from which, with St. John, one receives grace for grace. Then you do not climb up to your ideal, your ideal comes down upon you. Then it is not the claim of the good and true, it is the eternal goodness, the eternal truth and the eternal beautiful which in the place of passionate and tense pursuit impart to you pure harmony, peace of unfathomable depth and a calm which is eternal. Borrow the illustration from the world of tones, which lies farthest removed from our thinking and therefore furnishes strongest possible proof. Listen as a Mozart declares concerning himself that the chords which he returns lie in readiness before he arrives on the scene; that they but use him as their conductor, and that they go forth into life through his own heart with a fullness and a depth which he himself cannot half fathom. Observe it in Beethoven's *Buss-song,* from which the full gospel of the Atonement—the deepest contrition suddenly followed by purest, holiest joy—meets you from the musical creation in the most enchanting way; the great componist himself remained entirely unconscious of it, as is shown by Gellert's poem which Beethoven put to music. Such is the case in every department of life. We do not seek the ideal but the ideal seeks us, apprehends us, overmasters us, drenches all the deeps of our being with its propelling

fullness, and renders our empty form more and more like unto its own essence. Hence not "*become* perfect," but "*be* perfect;" not "*become* holy," but "*be* holy," is the call of the eternal ideal unto him who on Calvary has heard the divine "It is finished." Bethlehem's manger and beyond Golgotha the open tomb are the holy realities in which alone the ideal is known. Only when I know and confess that the Word became flesh do my aspirations and my groanings turn into rejoicings. Then only, all ye that thirst after the ideal, are ye able, with Faust in Goethe's poem to jubilate:

> [1] Hier fass ich fuss, hier sind es Werklichkeiten,
> Von hier auf darf der Geist mit Geistern streiten,
> Das doppelreich heir fangt es an.

And that we might glance hastily at their theology, to see what more reality can be found therein, let us inquire after their historical sense, their critical touchstone, and dogmatic ground.

They do much in history; their irrepressible zeal in this department of science deserves great praise. But do they work from an historical sense? You have seen those pictures of sacred history and of Romish origin in which Joseph wears a priestly robe and the apostles are crowned with miters. Well, such an anachronism our age has dared when it presented Jesus of Nazareth clothed in the robes of a modern theologian. The untenableness of this is now acknowledged by themselves, but, you know, in the domain of Rome there is yet another method, the method of the Abbé Brouwers, and this is also applied here. Or rather, it had to be applied, since every life-view which is spun from the thought and not derived from the actual state of things is bound to stumble upon facts until they are transformed in accordance with its claim. Such is the case with our Romish fellow-countrymen. Their life-view and our nation's history cannot both be true, and, not from any ill intent but bound by their way of viewing things, and that their life-view may be maintained, they pour the nation's history over into a new form. Not

[1] "Here I strike solid ground; here are realities;
Here spirits dare to measure arms with spirits.
The twin-kingdom here begins."

merely the object seen, but also the seeing eye, determines the image thrown upon the retina, and thus Rome actually sees our national history such as she paints it for us. In the same way I do not brand the good faith of rationalistic investigation of history. It is the false viewpoint they have chosen which makes their more accurate vision impossible. For since rationalism is, in the domain of religion, what the Revolution was in the domain of the State, it is bound to model everything after the claim of its idea. That idea, which is not derived from realities but born from the untrue union of the holy and the unholy, must come into conflict with the present as it asserts itself in the heart and conscience, and with the past as it speaks in history. One of two must with them also retreat: modernism in the face of facts, or the facts before the idea of modernism. If I cannot allow the first, since the life of my spirit is too closely joined with rationalism—so that I solemnly believe in the sacredness above everything else of the modernistic principle—then of course what history and the Scripture tell us of Jesus can neither be valid nor true and the whole past must thus be modified, newly tinted and transposed until history, in spite of itself, supports my modernism; in which case you readily see that there can be no mention of an historical sense. Then the nerve of that sense is killed by my a priorism, and such an investigation teaches me what the modernists of the Nineteenth Century aim at, but not what happened eighteen centuries ago. Their criticism was unable to accomplish this, since, deeming that it was objective, it broke all connection with life. If the genuineness of gold is to be tested, the stone that shall be used must first be examined to see whether it be a touchstone. The precious metal only communicates its gold streak when the stone which it touches suits its nature. In advance, therefore, and by nature, relationship must exist between the object chosen and the stone employed or the test miscarries. Modernism, however, denies this, and claims that this is freedom from prejudice and restraint from choosing sides in advance, and demands that you shall give an estimate of the beauty of the world of color, even though every relationship is wanting

between those colors and your eye. So in this case. To our observation a Christian world shows itself, with a spirit, a language and a life all its own. And a normal critic would say, You cannot judge of this except you are possessed of that sympathy of spirit with it which enables you to penetrate into its very life. But no, says the modernist; the subject here is nothing the object everything, and by a wild criticism which is bent to verify everything but itself brooks no verification your entire Christendom is destroyed. Thus and thus only was it possible that an excellent professor demonstrated with zeal and noble enthusiasm that, a very few verses excepted, the genuineness of the gospel of John was as clear as day—historic were the persons, the connection so close, everything bore the mark of naturalness and genuineness upon the forehead—and a very few years later that same professor published a brochure in which he showed that at once everything had become different; that the same persons and the same words and the same traits which had first proven the genuineness beyond a peradventure now rendered the ungenuineness so manifest that this whole gospel contained no single word ever written by the hand of John. Of course I take no exception to any acknowledgement of a better insight. Every man of conviction honors that. But what must be broken through is the holy nimbus in which the critics dare to withdraw themselves which remains foreign to the essence of things and, demanding the subjection of everyone, merely plays with the "corpus vile" after the whim of the a priori.

The same applies to their dogmatism. For however thoroughly they oppose dogma they themselves are most stubborn dogmatists. A dogma is a thesis which, at the risk of loss, you desire that others shall accept. "We confess," says the church; "and you who confess otherwise, go out from amongst us." In the same way modernism declares: "We believe, and he who says otherwise forfeits his claim to being a cultured and an educated man." Or, tell me, what are they other than undemonstrated premises, and therefore from their viewpoint cheap dogmas, when in all its preaching rationalism starts out from this confession, which in

a few words I thus delineate: "I, rationalist, believe in a God, who is the Father of all mankind, and in Jesus, not the Christ, but the rabbi of Nazareth. I believe in man who, normal by nature, needs only to strive after perfection. I believe that sin is merely relative, and that consequently the forgiveness of sin is merely a human find. I believe in the hope of a better life and, without judgment, the salvation of every soul." Of course they are free to confess those dogmas, and so are we to show the want of reality in them. For see: it is the very trait of a dogma that, independent of the change of opinions, it indicates the unmovable, fundamental lines along which the sacred truth advances in every age. Their dogmas, on the contrary, are merely the reprints of the conceptions that are dominant in this age brought over from the market of unstudied life into the church of Jesus and sanctioned by modern authority. Observe how frequently also they have changed their dogma which leans on what itself ought to support and is ashamed of its own character.

Finally, their church lacks every attribute which determines the essence of a church. Their motto, "We shall maintain," is indeed their pretension but no proof, and determines nothing. If indeed the right to this proverb shall be accorded them the argument with which they plead for this pretension must first be examined. One of their foremost men undertook to do this in the following manner. He said: "The church of Jesus is an association of all who live for the ideal; we modernists are of that number; hence the church is also ours." Why not: "The French nation is an association of people who fight for the idea; you fight for the idea; hence you are a Frenchman?" The very a b c of the doctrine of the syllogism puts this argument outside of the arena. But listen to this plea: "The Reformers stood up against Rome with the demand of 'free investigation.' This investigation, scarcely begun by them, let alone finished, is therefore the characteristic of the Reformation, its moving principle, its glory and its fame. Long ago this principle lost its strength with us, and the church settled herself down with the still unexamined heritage which came to us from Rome. We, as the real

sons of the Reformation, resume the investigation which had been prematurely closed. In virtue of the right of principle, therefore, we must be allowed not merely the right of membership but even the first places in your church." This, too, is a syllogism which is less perspicuous, but suffers from the same fault. "Free investigation" is the term which is common to both members, but each time in a different sense. The child investigates very freely its toy by breaking it to pieces, but so does the merchant in pearls investigate freely to separate the false from the genuine. Rationalism acted like the child, while the Reformation was like that merchant. Thus far no family resemblance has been seen. Or, would you like to know what a Luther or a Calvin thought about that tempting investigation, read how they chastized a Carlstadt and Servet, the "Schwärmer" and the Unitarian, and then make up your mind for yourself as to the tenderness with which they would have regarded the "bone of my bone" of a Strauss and Renan! But do not the Remonstrants and, earlier still, the Erasmians show us undeniably that side by side with the stream of orthodoxy a heterodox stream has flowed through the life of our church? Who denies it?—provided you add that the church has always disapproved of it as being foreign both to her nature and to the root of her life. But it is asked: "What is the church? Have we not been born in the church, and with us the thousands whose dislike of modernism equals only their dislike of your orthodoxy? If, then, in earlier times there have been differences of opinion, what binds us to the past?" The church is the living generation of the present hour. Let them make of their church what they will! But suppose they change it into its opposite—an association of teetotalers which after a while undertakes to carry a distillery? Without doubt the present, living generation can do this. But this is not the question. The question is whether it can do this and at the same time continue as the Church of Christ? Of course this is not decided by the will of a single generation, but by the fixed law of logical thought; a law which demands that first of all the character-traits of the church as such shall be discovered, and that then decision shall be reached

whether these traits harmonize with your claims. History alone can show these traits. Your view or ours has no significance here whatever. If now history teaches that one of the surest marks of the church is to banish the very thing which seems to you the only true one, judge for yourselves whether your tendency of spirits can harmonize with the essential being of the church. Yet has the church accepted me, and consecrated me as its minister! Of what avail is this? A church also may not do in a moral sense what antagonizes her own life and nature. If, nevertheless, she has done this it was wrong, and she cannot awaken to self-consciousness but that at once she will feel the stimulus of her calling to right again the wrong, and to bring to naught what, if permitted to work itself out, would render her guilty of suicide. Confess, yourselves, what is the church to modernism? It must be something which something else is not. It must have its boundary which determines where it begins, where it ends, and whatever shall and shall not belong to it. That boundary, that limitation, may not be taken arbitrarily but must flow forth from its being. It may not continue what it now is, an accidentally united band whose membership is determined merely by the past or by the slowness of action. She may not lose her identity in society, nor with 'utilitarianism' aim at the same mark. She may not be merely what is also possible among the followers of Buddha or of Confucius, but she must have a nature of her own, which distinguishes her from the others. How shall modernism decide this question? Shall it say that the church is "a moral-religious Association; and then the aim? An association for the Divine Worship; and then our Israel? An association of those who pay homage to Jesus as an ideal—be on your guard! even that is not confessed by all. Moreover, many a Jew has done this; even some Brahmins have done this! What then? Already modernism is ashamed of the emptiness of its own phrases, becomes conscious of its poverty, and calls out to us for a confession. Of course to this it had to come. But with this return to what was once rejected, the impotence of modernism, at least to give us a church after the claims of right,

is exposed. For we know the idea of a "church with a confession" can never be the product of modernism while it denounces the principle, and thus it was borrowed not from its own reserve-provisions but from the well-filled treasuries of orthodoxy.

Thus in whatever direction we cast out the lead we find the bottom of reality sink away beneath us. No reality of God, no actual prayer, no Divine Government, the reality of human life threatened, no actual sin, no actual ideal, no genuine history, no true criticism, no dogma capable of proof, and no real church. Of all this we found the names, the shadows, but not the root of being. And yet I repeat what I said at the first: I would not wish modernism to have remained wanting. I stand by my assertion. In a church such as ours, placed in an age in which we saw the light of day, modernism was not only bound to come, but it has also served as a blessing. The principles were stowed away, and by its bold negations modernism has called them forth again from their grave. We had ceased to develop, and by its unsparing assault modernism has compelled us to resume spiritual labor. There was no apparent connection between the church and our age, and modernism has obliged us to seek for one. Just because it did not concern itself with the claim of reality was it able in a moment of time to go through all the ways of the spirits and show us numberless by-paths and side-roads which had never been traveled by us before, and which the church had not yet endued with her Christian spirit. In brief, when I say that without modernism we should still be groaning under the leaden arm of an all-killing conservatism you will understand in what sense I dare openly proclaim that, both actually and morally, modernism has saved the orthodoxy in Jesus's church.

But—saved as only the cutting down to the brink may sometimes cause the cancer-eaten tree to sprout again; saved, as at times a sick man is saved by the injection of poison into his veins, or, if you please, as an overwhelming assault of the enemy alone can deepen at times the self-seriousness of a nation; a salvation, therefore, of which I fully understand that it strikes terror to the heart. You call modernism a blessing, it may be retorted to

us; but what if the axe struck too deeply, the poison became too much, the assault turned into destruction, and the waters of modernism engulfed entirely our ancient faith? See how it has gained in strength, what stores of intelligence it has at its disposal, what measureless influence it exerts! And more than this, observe how the tendency of spirits as a whole chooses sides with modernism and contradicts our faith! I do not deny these facts. And yet when the prosperity of modernism menaces to deprive you of all courage, comfort flows from the wells of history.

You remember the name of Dioscorides, the pseudonym under which a renowned professor a few years since wrote a vision of the future. It must still be remembered by you—that walk in Londinia, with its skies of glass, its Aleutian time and mechanical warming, language of travel and activities. That was more than a dream. There was truth in that picture of the imagination, since the future was drawn after the law of the past. We therefore are safe when, with the knowledge of the past in mind, we fix our gaze upon the future, and declare it as our firm conviction, O Church of Christ, fear nothing of modernism! It is not for the first time that such a destructive heresy has broken out in the church of Christ. Go back to the early Christian centuries, and you find the Arian heresy which no less than modernism shook the Christian stronghold to its very foundations, and whose career you cannot trace without surprise at its points of resemblance with modernism. Not merely were they alike in that, in the tracks of Arius, modernism likewise denies the deity of Christ, but also the more deeply hidden motive of both coincides. And lest any one thinks that, carried by my theme, I seek likeness where there is none, I appeal to an apostle of modernism, to Ferdinand Christian Baur, who describes the essential nature of Arianism in these terms: first, its lack of reality for the religious life, and, secondly, its refusal to recognize Christianity as the absolute revelation of God. Nor is this all that sanctions a parallelism between the two heresies. Let me tell you about Arianism, and see if you do not recognize its likeness in modernism. According to Dr. Reville's own testimony, Arianism found its strongest support with the re-

fined and cultured classes, and the schoolmen burned their incense at its altars. It could not strike root in the church and was not maintained by support from the State except with great difficulty. The people at large in Alexandria turned their backs upon it and the places of public worship were more and more deserted. In some parts of the land everything was Arian, while in other provinces no trace of Arianism could be found. They held meetings and gave readings and by popular writings tried to reach the masses of the people. In a popular poem, *"Thaleia,"* Arius himself sang of his tendency. As a Baur of the Arians, Philostory wrote a history to demonstrate that his meaning had been that of the oldest church. Even as now, the parties then were divided into numerous sections, and conservatism was the brake which was to hold back the wheel of the ecclesiastical movement in its turning. And history shows, alas! even with a blood-red track—that the conflict in those times was not waged without fierceness. In brief, the likeness is so strong that one can almost say, Insert in the history of the Arian heresy, provided it is taken in broad outline, other names and other dates, and the course of modernism is related. You fear the power of modernism, but I say that in its day Arianism was strong in a yet other way from what modernism is now. If in our time it is merely a question if it is not better to resist the orthodox, in Arius's days the deed was put to the word, and for a time Arianism was so largely master of the situation that it exiled the heads of the orthodox movement, condemned its confession and scattered its adherents, so great was the Arian power, so highly had it risen in honor. And yet what has become of all that greatness and of all those bold expectations? As the nightly array of stars it has paled before the morning red, and ancient sources must now be studied to know that there ever was an Arianism. Understand me well. By this I do not mean that modernism shall disappear to-morrow, or even in this century. But do not forget that modernism counts comparatively but a few years and that it took four centuries before Arianism had entirely vanished. And therefore let us not be impatient. The sickness cannot pass over until strength has been spent. And yet, I do not

deny it, it is the deep prayer of my heart, O that the church of Christ may be spared a long sickness. This is the prayer of my heart, for I love the church and have once myself been lost in the dream of modernism, and called abuse the assertion of others that what I saw was not real. And I discovered the fairy hand of Morgana, and her beautiful creation sank away before me into empty vapor and nothingness only when a soft breath from higher atmospheres entered the horizon of my life and the true reality was revealed to me in the glory of my Lord and King.

O, there is a poisonous serpent which seeks admittance into every heart, and when it finds entrance, sucks drop by drop all the heart blood from the veins, and man has called this vampyre by the all too noble name of "doubt." I have seen its victims, seen them, the unnerved of soul, the impotent of heart, who, deprived of any will of their own, floated with the current; who knew but the flush of excitement, that then inwardly died away and only a simulated life for a moment could hide their spiritual death. This monster has wound itself about the arm of our age and has entered into its breast. O, see it by the paleness of the face, read it by the dullness of the eye, whether this poisonous snake has not already touched the main artery. And you, apostles of the new tendency, you desire to save our age from this death? O, I do not ignore the noble promptings of your heart, but, I ask, what good shall your aerial phenomenon bring beyond a momentary flicker of the candle in order presently, exhausted but the more fully, to utterly pass away? Or, will you bring it faith? Praise God that you still desire this! But where, I pray, is the basis on which this boasted faith can rest? And your answer is, "In Man;" for "I believe in Man" is the indispensable overture for your whole oratorio. I believe in Man" is the closing refrain of every one of your songs. But herein you are your own judges, for either your faith is semblance only, or, if you believe indeed, then you must depend upon the object of your faith and not, contrariwise, must it rest upon you. O! I understand it. "Reality, reality" is the word that is sounded in many hearts as this is spoken. Who shall say what

Reality is? And therein lies the awful danger. For if you once give doubt a foothold it must drag you along until the observation of the senses itself becomes uncertain. Yea, so far can one be carried down into this Maelstrom that at last, as if bereft of reason, one becomes a phantom in his own eyes, and feverishly pressing the fingers to the temples in great agony of soul exclaims, Am I, or am I not? And that is the point toward which you are drifting, and toward which you carry all who have boarded your ship, driven by the winds of your intangible idealism. You may truly say, "Delightfully does this fresh breath cool my burning temples, its play upon the waters is so enticingly beautiful." But, for all that, we are human, we are men of flesh and blood, and therefore, since Eden is lost, the ideal must show its reality also in what is visible and also in what is tangible, or in its dancing vapors it spirits away, volatilizes, the very consciousness of our heart. The longing after that "manifestation in the flesh" was at times too powerful even for Goethe the poet, who has never drunk the unadulterated wine of Christianity. You know how, in his Torquato Tasso, he brings the laurel-crowned singer from Italy's age of art upon the scene as one who is consumed by his love for Leonore von Este, the gracious daughter of his prince, whom he meets at Belriguardo. Gently and with dignity the princess turns him away, as though his poet heart could pursue nothing but empty ideals. And what does Tasso say to her?

> "No; whatever may be sounded in my songs,
> I owe my all to one and to one only."

They are no hollow ideals which he follows after:

> "Es schwebt kein geistig unbestimtes Bild
> Vor meiner Stirne, das der Seele
> Bald sich uberglänzend nahte, bald entzöge." [1]

And what proof has he? Listen as he states it in his own words:

> "Mit meinem Augen hab ich es gesehen
> Das Urbild yeder Tugend, yeder Schöne." [2]

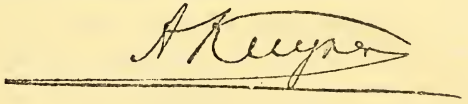
[1] "There hovers no ghastly indefinite image before my eyes,
Which outshining itself now draws near and now withdraws from my soul."

[2] With my own eyes have I seen it,
The source of every virtue, every beauty.

Thus Tasso also asks for "a manifestation of his ideal in the flesh" in order that he might believe in its reality. He finds it in Leonore. That is insanity. That is idolatry. And yet Goethe's creation shows that the shadows only vanish when from a full heart it can be said, "With mine eyes have I seen it, I know it, the things which are there are eternal." With Goethe, however, it was only the play of his rich imagination. But see here another poet, endowed with an infinitely richer spirit than Goethe, and hear him, hear St. John, the son of Zebedee, as, not in play, but in holiest seriousness, and with clearest soberness, he declares:

> What we have seen with our eyes,
> What we looked upon
> And our hands have handled of the Word of life

therein, and therein alone lies our strength. Of the Word of life John sang, of a Word of God which "in the beginning" was and eternally is. That, and that only, is the ideal, for therein alone do we see the glowing lights of what is eternally true and good and eternal in its beauty. Thus it jubilates upon our lips, and not upon ours only, but upon your lips, O apostles of modernism! You chant that song with us. Hence to this point we travel hand in hand, but here also we part company, never again to meet; since you have the ideal, but merely the ideal, while the church of Christ confesses an ideal which was real from all eternity and which has been manifested in the flesh. Or, if you please, herein yawns the unfathomable abyss which makes you to be another church of Christ: that you have indeed the Word but that you make it shine and glow in interesting Morganas only, while the church of Christ enters into a real sanctuary, on whose doorsteps the Triune of God has written with a diamond pen this calm word of his Eternal Love: "The Word became flesh and dwelt among us."



Art. II.—CHRISTIAN CITIZENSHIP [1]

When your committee undertook the difficult task of luring a very busy citizen of New York from his daily routine of labor in order to produce him on this occasion they delicately hinted at their desire to bring before you a total stranger. That stranger reasoned earnestly against their choice in relation to himself, and named several real orators whom it would be desirable to secure in his place. My argument did not prevail—which proves how little of an orator I am; so I am here, I take it, quite as an unknown quantity—and surely as a stranger in Philadelphia. And for how many years has it been my own boast, to myself and to my intimates, that I was a Philadelphian of Philadelphians; that my name was inscribed as a student of law, under that distinguished leader of the Philadelphia bar, John C. Bullitt, in that treasury of historic memories, Independence Hall; that when Philadelphia was threatened by the advance of Lee's forces before Gettysburg I, a private in the First Philadelphia Artillery, Landis's Battery, assisted, with "Hans Breitmann," Stuart Patterson and others, in driving the enemy from your borders; that in my own blood from both father and mother runs the blood of half a dozen Philadelphia families not altogether unknown to you; that here my father was born and learned those principles of "Christian Citizenship" which led him, a happy martyr, to heroic death; that here my father's father lived a life of true "Christian Citizenship," as a member of your Common Council and Legislature, as leader in benevolences and charities manifold, as a member of Carpenter's Hall, and as Chairman of the Building Committee of Girard College, dividing with Nicholas Biddle the honors of the ceremonies of the Corner Stone laying, nearly three centuries ago. That he, as member of an official committee, did his share in introducing illuminating gas into the community is a fact not to be evaded, for, though through gas came offenses, so also through gas

[1] An address before the Presbyterian Social Union of Philadelphia, Monday evening, February 26, 1906.

came redemption. Indeed, I find it difficult to make myself a stranger in a city where to-day live so many of my chief and closest friends, in a city that my forebears loved and faithfully served. I wonder if in this genial company you will not forgive me for touching a moment, by way of text and object lesson, upon the faithful if not widely distinguished career of him, my father's father, this John Gilder, of Philadelphia, Methodist layman and class-leader. A forceful, forthright, imposing, shaggy-browed old man, as I recall him, done with world's work, by this time, and busy only in "the work of the Lord;" with a tradition for uprightness and energy in business, and with the success implied by that modest competence which, in those nearly forgotten days, made old age restful and dignified instead of feverish and cruel with ill-timed lust for gold. Little knew he, good man! of art, as critics refine upon it, but 'twas he who insisted upon those splendid monolithic marble columns which support—for utility's sake, he said—the substantial roof that was demanded, and which make Girard College one of the chief architectural ornaments of Philadelphia. Like his character that building seems to me—simple, nobly severe, with a suggestion of spiritual beauty. In him was little of the knowledge of esthetics, but much of the beauty of holiness. His life was Christian service; his familiar thought took on the cadences of the Bible, and of prayer. As the boy who watched by his dying bed so well remembers, even in the mortal hour his unconscious spirit lifted itself in sacred words and solemn repetition to the God of his life-long worship. When we contrast the career of such a public servant with that of the men you good people, men and women of Philadelphia, have been waging holy war against, we may well say: Behold "Christian Citizenship"—and behold its opposite, and all that its opposite brings of individual demoralization and public shame.

But I remember something that was said to me years ago by one of Philadelphia's leading Christian citizens. He declared, "Our bad men are very apt to be seen on Sunday devoutly walking to the house of God, surrounded by their families, and with their Bibles and hymn books tucked under their arms. This," he said,

is what discourages us most." I am sure he did not mean to imply that all the bad men here were piously regular in their attendance upon the means of grace. But in recalling his remark I recollect that in the late glorious revival of civic virtue in this city the pious bad man of your politics probably spent no part of his week in greater discomfort than that part of it which he devoted to the ministrations of the sanctuary. In other words, religion did at last vindicate itself in the life of this community, and the pulpit, along with the press, and with organized and individual agencies, brought the great reform. Yet when we look into the matter of "Christian Citizenship" we find that men whom we cannot help regarding as thoroughly bad in all their relations with politics and government sometimes give evidence of a certain sincerity in their relations with matters of religion. It is a puzzling study this, in the psychology of the citizen, and suggests a startling duality of nature. But there can be no question of our practical duty toward such duality. The same phenomenon exists with regard to other and even more flagrant wrong-doing. You will find the double life in many notorious criminals; a sense of honor, for instance, on the side of family obligations, and perfect unscrupulousness on the side of some criminal vocation. One of the most notorious scamps I ever met in the course of my early journalistic duties was said to be a model in his family relations. He was a good husband and a persistent counterfeiter. A young man came to me once with glowing face and told me that a certain man who had just died was his absolute ideal of a "Christian gentleman." How could I tell him that this man had once brightly boasted to me of a State prison offense, and that, with the most affectionate and benevolent intentions, he had done everything in his power to get me to commit an unfaithful act; a man of all the domestic virtues, unscrupulous in one direction, scrupulous and trustworthy in other directions, and always generous, chivalrous and attractive. He seemed to me sincere in his virtues, was apparently sincere but not profound on the religious side, but his principles did not inhabit all the chambers of his house of life. Yet when the law catches these dual natures at work on the non-ethical

side of their make-up it does not split hairs. If Mr. Hyde is taken in the act Dr. Jekyll goes to jail with him. Nor am I here to split psychological hairs, or to describe and analyze the effect of Christianity upon citizenship throughout the course of history and in the various communities of the world. I wish only to speak of it in relation to present conditions, and to find not so much a subject for speculation as a hint as to duty. Those who believe in the Christian principle, whatever they may believe or disbelieve in the domain of theology, cannot doubt that bad citizenship is non-Christian. So when an apparent Christian, even if he is not consciously a hypocrite, either actively or acquiescingly takes the part of bad citizenship, can there be any doubt that he should be regarded as fundamentally no Christian at all?

What is the essence of Christianity? Is it brutal selfishness? is it lying, cheating, stealing, taking your neighbor's goods, furthering in unscrupulous ways your own welfare and your partner's, regardless of your neighbor's rights and happiness? or is it honesty, justice, disinterestedness? Who doubts that Christianity is passionate sincerity, utter purity, complete self-surrender? Is not the spirit of the Christian as open to the influences of the divine beatitudes as the spreading blossom to the dews of heaven? Does not the Christian hold in his heart the strictest rule of scruple—not alone in act, but in very thought? I know that some preachers of religion are rather apt to describe its paths as flower-lined and easy of passage. But it is the experience of some of the best of men that it is not infrequently tiresome and even abhorrent to be virtuous. I had an interesting correspondence with a friend of mine lately in sad reference to the insurance revelations in New York—and I wound up my end of it by saying that there is no doubt we all of us have got to be good—I mean, even when we are not watched—and that I, for one, found it at times extremely hard work. As a matter of fact, that part of religion which is related to ecstasy is less difficult than that part which consists in the necessity of repelling compromising overtures. You may have heard of the sinner who could "withstand anything but temptation." It is harder to refuse to do—shall we say some questionable

but usual thing that all the rest of a board of trustees or a political committee do not hesitate to do?—than it is to face an enemy's rifle in the excitement of a pitched battle. Civic virtue, at least in the modern world, is in many cases a matter of slow evolution in the individual. The good Wilberforce, so sensitive in conscience as to the white man's treatment of the black man, was dull and undeveloped in conscience in the matter of what we would call ballot-reform; he did not hesitate to buy votes in order that he might get into Parliament, where he could exercise the awakened portion of his civic conscience in doing good according to his lights. Shall we then consider Wilberforce unchristian in his citizenship? Not so; because the question of ballot-reform was, apparently, not pressed upon his conscience; he did not sin against light in his day and generation, as do the church-going ringsters of our day of acute civic rascality and devoted civic reform. There is no excuse —in our day of intense attention to the moral side of civics—for any citizen to think himself Christian, or even livably respectable, if he either actively or passively assists in the corruption of government. Furthermore, if he so assists he may find himself self-accused of that contemptible trait, moral cowardice! It is a perpetual puzzle that there are men who will go blithely into battle for their country—risk in war their whole fortunes, along with their lives—but who turn pale and turn tail in time of peace at the suggestion of risking these same fortunes to save the institutions and character of the country for which they fought, or would so gladly fight. What does this mean? Does it mean that there is something cheap and superficial about battle-courage; that it is a mere courage of the crowd; that it is a phase of imitation; a sort of frenzy; a contagion, and not a principle? No, we cannot say this. We who have lived through the times of more than one war know with what lofty principles and genuine heroism many men have pledged life, fortune and sacred honor in the struggles of armed force—and have shown the same traits in the emergencies of peace. We cannot say that warlike courage is cheap; but we can say that it is common, and that it is not always accompanied by pure and noble motive and resolve. We can say that moral

bravery and civic courage are rarer virtues, and, though we concede that no nation can be established and survive that has not at least the potentiality of military prowess, we must also acknowledge and declare that no nation can be solidly founded, and continued in strength and honor, whose citizens are lacking in moral courage and in the practice of civic virtue.

We all have fresh in memory to-night the recent great and memorable victory of Christian Citizenship in this city and in other communities throughout the country. If we in New York had not had our own victorious battle in the ranks of that knight of the civic awakening—the fearless Jerome—it would be a regret with me that I had no immediate part in your struggle here. And yet is it not true that the campaign of civic righteousness was not local, but national; that it was a fight all along the line; that stout attack at every point sustained mutually the entire front of battle? You helped us, and we, I trust, helped you; and to him who helped not might well be said that which Henry IV said to the late-coming soldier who had no share in the victory: "Hang yourself, brave Crillon! We fought at Arques and you were not there." The flame of the splendid struggle has not yet died down in our veins—while the ancients are already sounding in our ears words of wisdom and of caution. Forgive me one advising word—nay, two—among so many:

Those who strive for better things in American citizenship are, now and hereafter, not once to forget that there are other persons to be considered in governmental affairs than the like of those who sit about these tables. We are not a bad sort, but we are not the whole of society. The fireman who shovels coal at not high wages half of the twenty-four hours—sometimes more than half—to keep us comfortable in our skyscrapers and palace-hotels; the man with the dinner-can in which the courses are not so distinctly marked as here, have a point of view and a political power that must not only be studied but sympathized with, and utilized for righteousness. In other words, representative government must more and more consider the standpoint and regard the welfare of the great mass of our population. The majority of American citi-

zens care little for abstract political theories and socialistic shibboleths, but they care a great deal for matters that strongly affect their daily lives and the well-being of their families.

The second word is one of very serious warning: Dangers subtile and deadly lurk, and will still more thickly lurk, about the camp of victory. One of these dangers, that threatens at every point of the compass, is the menace of the bogus and interested reformer; the plausible political self-seeker and fraud; and of his dupe and sustainer, the man of warm sympathy and inferior judgment, who cannot tell the difference between honest leadership and leadership that is base, hypocritical and corrupting. Friends and fellow-citizens, let us refuse to follow the flag of civic virtue upheld by foul and designing hands. I do not say that we should work with and follow in reform only the absolutely sinless —for who shall cast the first stone?—but let us trust and follow none but the sincere. Fraudulent leadership means a cause betrayed. Let us choose for our standardbearers not the shameless purchaser of popularity and place; not the demagogue and the hypocrite, but the pure in heart. "The pure in heart!" The images of how many leaders of civic causes in this our well-beloved land are recalled by these words of the greatest leader of men the world has known. In our minds to-night rise vividly the names of the two immortal Presidents whose birthdays we celebrate in this briefest of months. How closely were both of them associated with this city! Some of you have known—as I have known—those who looked upon Washington. You may have heard how Washington impressed a bright boy from the lips of your own Horace Binney, himself truly one of the noblest examples of "Christian Citizenship" America has known. A relation of mine was one of the girls who were chosen to strew flowers in Washington's path at the triumphal arch under which he passed at Trenton—and she told me, in my boyhood, of his noble bearing there. But Lincoln is nearer to us, and the Christianity of his citizenship through the tragedy of his death has to our hearts a peculiar poignancy. Christian, indeed, pure in heart, indeed, that great citizen—living in troublous times; captain of armies and navies; leader of a vic-

torious people; straining every nerve for a cause so colossal as to be beyond the comprehension of many of the chief actors and noblest figures on the scene; carrying on his shoulders the whole weight of the mighty burden; upheld by the vision revealed to a pure and faithful spirit—a mind that imagined and a soul that believed; the target for unspeakable abuse, and the victim of monstrous calumny; vilified by enemies and suspected and traduced by companions; yet uttering not one bitter word in the long conflict; speaking, only and throughout, the language of heroic resolution and of unconquerable affection.

On a night of the spring of the year 1865, in the time of the blooming of lilacs, as says the wonderful poem, I was waiting for Lincoln's funeral train to start, as I was to accompany it from Philadelphia to Newark. I had and have little desire to look upon faces from which the light of life is departed; but suddenly it came upon me that I had never seen Lincoln and must not let go by this last opportunity at least to behold the deserted temple of a lofty soul. Then I found it was too late; the police had drawn their line across the path in front of Independence Hall; but my earnest desire prevailed—and I was the last to pass in by the window and behold in a dazzle of lights and flowers the still features of that face we all now know so well. Then I went my way into the night and walked, alone, northward to the distant station. Soon I heard behind me the wailing music of the funeral dirge. The procession approached; the funeral train moved out beneath the stars, and thus through mourning States was borne the body of the beloved chieftain—while the luminous spirit and example of that great "Christian citizen" went forth into all the earth along the pathway of eternal fame.

Art. III.—THE CONFERENCE COURSE OF STUDY

The Conference course of study is a vastly more important thing than many people have ever imagined. There are abundant proofs that it has been underestimated and misunderstood in many quarters. To many Conferences it has been a requirement or a test of "gifts" that might be practically ignored and completely set aside by a popular vote, if a candidate had made a dash at it, had had something of a revival during the year, and had been represented by his presiding elder as a "good fellow, who would always go where he was sent and do a very important work on our weaker charges." To many of our young men—from whom something better might be expected—it has been a disagreeable impediment that had to be gotten out of the way, and, hence, must receive attention in a slipshod sort of way for two or three weeks of unprofitable "cramming" just before Conference. Some examiners, even, have discharged their duty in a most perfunctory manner, as if the whole thing were an unnecessary bore from which they were more than glad to aid their students to escape. This is all a great mistake, damaging to character, destructive to manhood, and enervating to spiritual life. Such Conferences, students, and examiners have not begun to comprehend the meaning of the Conference course of study.

Before one is qualified to discuss intelligently the matter under consideration, pass judgment on the course of study, or come to a sane conclusion as to how it should be administered, he must have come to a clear vision of the purpose to be served and the goal to be reached. What was the Conference course of study intended to accomplish? Looking at the matter from a negative viewpoint we shall find that, primarily, it was not arranged to give the student the broad survey of literature that a preacher ought to have, and must have in these days of popular education, enlightenment, and culture; nor to secure the full-orbed mental discipline and that peculiar *sano cultu* which one may hope to gain at college, where he is associated with picked students and men of vast learning,

while he breathes the atmosphere of an intense and lofty intellectuality, and devotes his entire time to those studies that tend most surely to broaden the mind, train the judgment, give birth to the scientific spirit, and secure well-balanced discipline to all faculties; nor to cover, in any broad and satisfactory way, the fields of psychology, philosophy, science, sociology, history, or even of theology and biblical criticism. All must admit that the aim of the course is not to make scholars, hardly to start men in that direction. To the men who fancy that the object is to be found along these lines the course has seemed to be ridiculously weak, markedly inadequate, strongly and fatally one-sided, and selected about as unwisely as it well could be. A study of the case from a positive viewpoint, however, leads to the conclusion that the Conference course of study has been planned, selected, and carried on for the supreme purpose, primarily, of helping to make loyal, efficient, successful Methodist preachers. The course may result in many other things, but this is its supreme purpose. It aims to make it certain that the young men who come to take their places in our ranks shall know what Methodist doctrine is, according to the standards selected by our chief pastors; that they shall feel the pulse of its world-conquering polity and be set on fire with the zeal, self-sacrifice, and enthusiasm that have made our church a mighty, victorious power in that past of which we have a right to be proud. It is not so much that the candidate is to get a smattering of biblical criticism, that he is to take a plunge into the chilling waters of philosophy, that he is to be guided over the borders into the delightful fields of literature, that he is to secure a tantalizing glimpse of some of the great events and the immense problems of history; it is that he may breathe the atmosphere, know the men, imbibe the spirit, and, above all, get the visions that will inspire and help him to become the best possible sort of a Methodist preacher to the age in which he lives. If a man is to be a marked success in any realm he must be *en rapport* with the spirit of the movement that he is to try to help along; and, since Methodism has a peculiar and distinguishing spirit, it is certain that a man may have much that is most desirable and yet fail here.

Before a man can become a good Methodist preacher he must have a vision of, and be captivated by, the gospel of a fair chance for every man. He must see that Jesus Christ died for every man in the same sense that he died for any man. He must know that there is a power adequate for salvation in spite of the weight of heredity, environment, and every soul-crushing influence that has smitten the weakest and the worst. He must have a great vision of Jesus Christ as the Friend and Saviour of the suffering and the sinning everywhere. He must have experienced the new birth of an all-mastering desire to lift up degraded and wrecked humanity. He must have obtained, somehow, something like an adequate conception of the value of lost souls, and be able to see the world through the eyes of his Master. He must have faced the truth that the church which rejects the poor will be rejected of the great Christ, who when he lived among the sons of men had not where to lay his head. He must be thrilled with the ideal that the end of the gospel of the risen Son of God is the perfection not only of love but of character. No man can be a good Methodist preacher—if he can be a good preacher of any kind—till he has been led to his Gethsemane and Calvary. He must have learned to put Christ and his cause above all selfishness and self-seeking. He must have come to know what Jesus meant when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He must learn that every man is a traitor to the Methodist ministry who does not put the interests and conquests of the kingdom above all self-seeking. The Methodist Church has conquered gloriously in the past because everywhere men have been obedient to marching orders. The spirit of Methodism is the spirit of self-sacrifice for the kingdom. This is a truth that is needed everywhere to-day. How can the preacher help men to this all-important revelation if he has himself never visited Calvary? No man is fitted to preach in a Methodist pulpit who has not had a soul-mastering vision that religion is a vital, soul-satisfying, life-transforming personal experience. Methodism was born in the hour when John Wesley felt his heart "strangely warmed." Then he knew that Jesus Christ had saved him. Then

he had experience of what Paul meant when he wrote, "The Spirit himself beareth witness with our spirit, that we are children of God." From that day to this the heart of Methodism has been found not primarily in its theology, for that is not peculiar; nor primarily in its polity, as happily and well adapted for the age as that has been; but in a vital experience of the "love of God shed abroad in the heart by the Holy Ghost."

The Methodist preacher, for this age specially, must have a positive gospel of hope. The world has never been helped by negatives. It is not soul-shriveling doubt, but a mighty, positive faith, that has led the vanguard of Christian civilization to the sun-kissed summits of a better life. It is not the thing one doubts, but the thing he knows, that imparts the unction and power of the prophet. Joseph Cook was not far from expressing the demands of our age when he said, "I want no dying pillow supported by anything but a rendered reason." The weary, discouraged, disheartened, anxious, dying world demands certainty. The pew is saying to the pulpit, "Tell us what you know! Is there a God who cares for me? Is there a loving, powerful personality who walks close by my side in the darkness as well as in the light? Does the man who prays get something that the man who does not pray does not get? May a lost, corrupted, degraded, sin-wrecked soul be saved and find such help as will enable him to live a new life? Is the Bible the Word of God, and can it be trusted? Is Jesus Christ more than man? Is there reason for believing that death does not end all and that we shall meet our loved and lost on the shores of a better land?" The world is ready to listen to a prophet. It cannot abide the hair-splitter. No man can be a good Methodist preacher who does not have and preach a positive gospel of love and salvation for a lost world. And, last, but far from least, no man can be an ideal, victorious Methodist preacher who is not possessed of and driven on to irresistible action by the spirit of a soul-absorbing pentecostal evangelism. Above everything else the man who stands in the pulpits of our church must be a soul-winner. He must make it his main business to get men and women, boys and girls, to Jesus Christ. I do not so much

care how it is done. I do not believe in holding on to old machinery and antiquated programmes when they are outdated. I do not believe in reaping the harvest with the old-time sickle when I can get a Deering self-binder. I do not believe in traveling from New York to Chicago in a prairie schooner drawn by oxen when I can take the Twentieth Century Limited. No more do I believe in trying to work old methods and ecclesiastical machinery of any sort that will not work to-day, simply because they worked splendidly under conditions that prevailed fifty years ago.

These are the fundamentally essential things in Methodism. If, therefore, the Conference course of study is arranged and conducted primarily to help make successful Methodist preachers—whatever else it may do or may not do—just as a Methodist theological seminary exists to help make Methodist preachers, it must help to a clear, soul-inspiring vision of these things that are absolutely necessary to the making and work of a Methodist preacher. This is the standard by which the course is to be judged and exalted or condemned. Judged by this standard the Conference course of study will be found calculated in good measure to secure the end of its being. It does lay emphasis on the things that are absolutely essential. Our books on doctrine, while not altogether satisfactory, and far from satisfactory in some respects, are fairly aglow with this gospel of a fair chance for every man. Some have thought that the course sagged with an overplus of such books as give a vision of the origin, polity, and spirit of early and victorious Methodism; but these critics have lost sight of its purpose and goal. One cannot read Stevens's History of Methodism and the Methodist Episcopal Church, John Wesley the Methodist, The Heart of Wesley's and Asbury's Journals, The Tongue of Fire, The History of the Methodist Episcopal Church, and some other books that might be named, without coming to see that the fundamentals of Methodism have so large a place in the system that one cannot be a Methodist preacher at all, in any large and true sense, if these principles have not captured his soul and are not dominating his life. He will see that Methodism is primarily a heart experience; that it has ever been loyal to the gospel of hope

for every man; that it was a mission to the poor and the sinning; that it has everywhere preached the doctrine of righteousness and the gospel of a reconstructed humanity; that its preachers of every victorious age have been obedient to marching orders, and have been characterized by self-sacrifice and a burning zeal for the salvation of lost men. Many a student has said: "By the careful study of these books I have come to see what Methodism stands for, to be charmed by its spirit and set on fire by a holy Christlike zeal in a measure of which I never dreamed before." But while all this is true, downright honesty compels one to say that, when we come to the matter of the making of modern Methodist preachers, who shall be able to grapple with modern problems, do the work of an evangelist in the heart of twentieth century activities, and win new victories on the fields where the battle of the giants is raging, the Conference course of study is decidedly defective and sadly in need of revision. It must be radically revised, and yet so as to keep it in absolute harmony with the superlative purpose to which attention has already been called.

There should be a complete change so far as the books that deal with the Bible and biblical criticism are concerned, if the books can be found that are adequate to the needs of the hour while they harmonize with the positive faith and preaching which the pew demands of the pulpit in our day. Some of the books now in the course are woefully out of date, strangers to present emphasis, do not reflect the conclusions of modern scholarship, and fail to grapple with the mightiest of modern problems. A set of books should be secured that are written or that could be specially written for this department, in the light of modern scholarship; that would lay hold upon the problems of to-day in a masterly fashion and yet present the positive, constructive convictions and conclusions in such manner as to harmonize with the supreme purpose of the course. It must be done. There ought to be placed in the course, at the earliest possible moment, a book, or a set of books, that would give our young men a soul-stirring vision of responsibility, opportunity, and duty in the realm of childhood. The time was when we had no Methodist childhood. That day has

long since gone, and the time has come when we must do vastly more for our boys and girls than we have ever done, or stand condemned as being traitors to our superlative opportunity and supreme duty. This is the age of child study and mighty strides in educational methods. Scientific investigation has made it fully apparent that the period of adolescence is the time of greatest spiritual possibilities and susceptibilities. In those years the soul mates with Christ as readily as birds mate together in the springtime. Child study, child training, and childhood evangelism are items of the greatest importance. Here is the realm of our greatest opportunity and our greatest duty as well; and yet the course of study that is to help make modern Methodist preachers, and give our young men a vision of what they ought to do and must do, is significantly, and I had almost said criminally, lacking at this most important point.

It would seem that the hour has struck for the erection of a department of sociology. I am well aware of the difficulties that beset us in this field, but they can be conquered and they must be overcome, for this is the department that deals with living issues as no other does or can. We could well afford to drop half a dozen rusty and musty books from the course to make room for some that would give us visions of present-day truths. By all means let it be done in some way. Nearly everyone will agree that there ought to be added another set of books on the modern city and its problems. We cannot forget that one third of our population is urban at this very hour and that the cities, in a large and ever-increasing sense, control the country. Here the battle of the giants is raging. Here both poverty and wealth are congested. Here are to be found the hotbeds of anarchy and lawlessnesss. Here the rum power has its stronghold and the American saloon is doing its deadliest work. Here sensuality lifts her unblushing face. Here the forces that make for unrighteousness are organized. Here are intrenched the institutions that are antagonistic to the church, the state, and the Christian home. If Christianity cannot capture and dominate the cities the beginning of the end is at hand. But in spite of all this, in spite of a growing interest in

city evangelism, in spite of an aroused civic consciousness, there is not one book in our course of study that gives us a vision of the city and its needs or a discussion of some of the methods that may be employed to capture and hold it. I am not ignorant of the needs of the rural districts, but they are not so complex and the battle is not, on the whole, quite so deadly there. What has been said concerning the city problem holds almost equally true with reference to the great world missionary movements of the present day. If our young men need a vision of the city it is quite as certain that they must have a vision of the world's need. These are crisis days through which we are passing. A hundred doors are open in our very face which will be closed to-morrow if we do not enter them to-day. Enough has been said to indicate the necessity of a revision which, preserving the plan and purpose of the course, will bring it up to date and leave it dominated by the spirit that will most effectually help to make *modern* Methodist preachers.

While I am speaking specially of the revision of the course, I desire to say that experience dictates that section 6 of ¶ 64 of the Appendix of the Discipline should be stricken out. If the only thing that is to be attempted at the "mid-year" is the examination, by practically the correspondence method, of a few students who desire to get a part of the work out of the way, well and good. But the "mid-year" can be made of vastly more service than that, as it was in the Rock River Conference before this section crept in unawares to make the larger things impossible. In those days we had a "Congress" in connection with the "mid-year," with splendid lectures, masterly papers on vital themes, preview lectures on the works of the "second-half," reviews of great books, and conferences on burning questions of the hour. All this becomes practically impossible, if no one is required to attend the "mid-year," and the Board of Examination cannot count on the presence of more than fifteen or twenty per cent of the students.

Concerning the administration and conduct of the course a few words may be said. From an experience of over twelve years I am led to believe that the work can be best conducted on the "departmental schedule," under which the labors of the examiner

will be far less arduous, while it will be possible for him to render far greater assistance to the students who, year by year, advance to take work in his department. It is of vast and vital importance that the very best men in the Conference shall be detailed for this work. They must be men who are "apt to teach" and are able to inspire young men with the high ideals that have dominated their own lives. Such men can be secured, and reappointments for a score of years ought not to be impossible or unpopular. These examiners must do something more than conduct the examinations. That is the smallest and least important part of the work. They should interest themselves in their students, just as a college or a seminary professor does or should. They ought to keep in touch with their students, direct their work, suggest books and articles that might be read along the same line, such as would throw strong side-lights upon the subject in question. It will be found to be of great advantage to the student if the examiner will meet his students twice a year (at the Conference session and at the "mid-year"), for the purpose of outlining the work of the coming "half" in a series of "preview lectures." It will be very helpful, especially to those who have not had the advantages of the schools, for the students before they begin their work to get a clear vision of the things that are essential; to see events and truths in proper relation; to have pointed out to them the side-lights that may be turned upon the subject, and get a glimpse of the things that must be done in order to secure the very best results. If the aim of the student is "to get through" with what seems to him to be an unnecessary and disagreeable task he will fight shy of all preview lectures and every other item that will impose extra work upon him. But if his aim is to become the best possible Methodist preacher he will hail with delight every requirement that will help him to the vision. This latter man will always win gloriously and be wanted in the growing churches that are fighting a winning battle. The former will strike his "dead line" years before he ought to, and will always wonder why he is not chosen for some of the places he would gladly try to fill But there will be no mystery at all in his failure. If a man will not live to get the

vision, and then to incarnate it in his own flesh and blood, he cannot reach the goal. There is nothing in the world more certain than this. The Board of Examination must do its work faithfully as well as lovingly. Examinations must be thorough. Papers must be marked rigidly and honestly. Men must not be allowed to pass who are not entitled to do so, and then the General Conference and the bishops must see to it that the Board of Examination is protected by making it impossible that Conferences can vote a man "through" who has not "passed" and met every requirement of the board.

One most important matter has been reserved for the last paragraph of the article. I am fully persuaded that the hour has come to inaugurate a second or postgraduate course of study for those who desire to keep up-to-date and as fully as possible abreast of modern movements of thought. The movement should be general, and have the sanction of the General Conference, while the course, mapped out year by year, should be arranged by the strongest men in the church. The need is imperative, and many classes would be greatly benefited by the movement. Fully fifty per cent of the ministers of our church have never had the advantages of the schools. Circumstances shut the door of opportunity in their faces. Large numbers of them are ambitious and yearn for a chance. Many of them do not know how to study to secure the best results. They need a guiding hand. They ought to have it. We owe something to these heroic and oftentimes most ambitious and knowledge-thirsty men. Shall we not plan to pay the debt? Hundreds upon hundreds who had the advantages of the schools have been swamped by urgent and pressing work soon after they entered the ministry. They had to build a church, raise a demoralizing debt, organize a new work, or give life to some dead enterprise. They threw themselves into the task. They gave themselves, soul and body, to the work. They got their noses down upon the grindstone, and felt the awful grind of necessity. They did not intend to neglect their reading and study. They did not intend to fall to the rear of the intellectual procession. But after five or ten years of special pressure they have suddenly

awakened to a consciousness of the fact that they are "back numbers", that the world has been moving on with lightning speed while they have been standing still or, worse, have been steadily going backward; that they are limping in the rear when they ought to be in the vanguard as leaders, and that they are befogged in many a realm where they ought to have clear vision. Many of these men have resolved to regain the lost ground, but they do not know where to begin or what to do. The vanguard is out of sight, but they are hungry for a chance. They would like to regain their feet. They would like to push to the front again. They yearn for a clear vision of the things that they see now as confused and unrelated. Some one ought to give them a chance. A postgraduate course of study—up-to-date, wisely planned, and vigorously administered—would bring the uplift and inspiration to thousands who sadly need it. Perhaps a second board, or a department of the regular Board of Examination, might successfully take care of the work within the bounds of its own Conference. Perhaps the entire enterprise might be supervised by the secretary of the Board of Education, or perhaps a special General Conference secretary might be elected to organize, direct and inspire the work. No secretary would bring larger returns to the church than this particular one, if he were the right man in the right place. Perhaps it is possible to put some one of our great theological seminaries, or, in a sense, all of them, back of such a movement. Then we should have our intellectual giants breathing an inspiration into our unsalaried Conference leaders, and they, in turn, would help the rank and file to those visions of truth that could not fail to make possible the largest victories. This paragraph is not intended to bring forward a programme, but to point out an imperative necessity. The thing ought to be done. The vision must, somehow, be flashed upon eager eyes. How shall it be done?

Solomon Hamilton Swift

Art. IV.—THE SEPARATION OF CHURCH AND STATE IN FRANCE

Two documents mark a century of French history. On April 8, 1802, was promulgated the *Concordat* between the French Government and Pope Pius VII reëstablishing the church after the disorders of the Revolution. December 6, 1905, the Senate passed the bill for the separation of church and state in haste, in order that the law might go into effect on January 1 of the present year. The preamble of the *Concordat* runs as follows: "The government of the French Republic recognizes that the Catholic religion, Apostolic and Roman, is the religion of the great majority of French citizens.

"His Holiness equally recognizes that this religion has derived, and that at this moment it still expects, the greatest benefit and prestige from the establishment of the Catholic cultus in France, and the particular profession of it made by the Consuls of the Republic."

The first head of the Separation Bill includes the following sections: "Article First. The Republic assures the liberty of conscience. It guarantees the free exercise of religion . . . Article Second. The Republic does not recognize, or salary, or subvention any cult whatsoever. . . The public religious organizations are abolished."

Thus the working agreement negotiated by Napoleon and the Roman pontiff has been completely overthrown, although for rather more than a hundred years it has served as the legal basis for the religious life of France. The causes of the sweeping change are to be found in part in the character of the *Concordat* itself, more fully in the development of French civilization in the years elapsed since its formation. During the later Revolution the services of the church had been interrupted, and a large part of its property sequestrated or sold. After the renewal of more stable civil government these property rights furnished the possibility for successful negotiation. The church sought a return to

its former supremacy, or some condition approximating thereto. The government desired the support of the religious arm, but was unwilling, had it been able, to restore to the ecclesiastical authorities undiminished power. The result of the negotiations was a compromise, whose provisions have been judged by historians more advantageous to one or the other of the high contracting parties, according to the point of view from which the writer may consider his theme. Dating from the promulgation of the agreement, the exercise of the Catholic religion was to be free everywhere within the borders of France, subject only to such police regulations as might be necessary for the maintenance of public order. The churches, cathedrals, etc., which had not been alienated during the Revolution were restored to the control of the bishops. Alienated property was to remain in the possession of those who had acquired it; but the state agreed to support the bishops and clergy. The bishops were to be nominated by the First Consul, but instituted by the Pope; the inferior clergy chosen by the bishops with government assent. Bishops and *curés* alike were held to swear obedience to the Republic, using the formulas inherited from the old régime, before entering on the exercise of their functions.

To men of English speech, who have been so long accustomed to the enjoyment of "a free church in a free state," the *Concordat* seems an extraordinary arrangement, most excellently adapted to provoke discord between the civil and the ecclesiastical authorities. This impression is heightened by the so-called Organic Articles, which were appended to the *Concordat* at the time of its promulgation and formed the conditions of its acceptance by the government, although the church from that day to this has never formally adhered to them. By these supplementary articles it was enacted that, without the consent of the government, no Bull or other mandate from Rome should be published; no Papal representative exercise his functions on French soil; no ecclesiastical council be assembled. The bishops, it was stipulated, must reside within their dioceses, and not leave them without governmental permission. The manner of public worship, all ecclesiastical

ceremonies, and even the dress of the clergy, were made subject to civil regulation. And, what was especially repugnant to the church, civil marriage was rendered obligatory as a preliminary to the ecclesiastical ceremony and the registration of vital statistics in general handed over to the civil power. Analogous provision was made at the same time for the establishment of the Protestant churches, and later for the Jews as well. The explanation of these remarkable stipulations—and of others equally strange—is furnished by the historical conditions under which they were created. Similar crises have overtaken the church in other countries since the beginning of the Revolutionary era, and she has more than once been compelled to submit, with what grace she could muster, to parallel enactments. The necessities of the case, morever, explain the success of the *Concordat* during the century of its existence. Since 1802 France has passed through many critical experiences, and known more vicissitudes of government than any other of the leading European nations. Yet the religious settlement, unworkable as it seems on its face and calculated to engender friction, has throughout this era of turmoil accomplished the results for which it was framed. On the whole, it has promoted peace between the hierarchy and the political body. It has enabled the church, in a measure, to regain and to conserve its position in the nation. Under it France has experienced, not only periods of ecclesiastical reaction, but even outbursts of deep religious feeling. The latest of these periods of faith followed the close of the Franco-Prussian war. Moved by the disasters of the "terrible year," the French turned anew to the support and the consolations of religion. A wave of religious devotion passed over the nation, manifested in ways conformable to its spiritual genius and history. This was the period of the great pilgrimages, of votive churches, of attempts to organize the new government on a thoroughly Catholic basis. During the earlier years of the Republic conservatism was dominant alike in state affairs and in matters purely ecclesiastical, so that more than once little was needed but the consent of the royalist pretender, the Comte de Chambord, for the restoration of the monarchy in a

slightly modernized form. In the event, the union of religion and politics proved the undoing of the movement. After the refusal of the "king" to accept the throne on conditions which in anywise should savor of the new régime, the alliance of the church with the political reaction operated to hinder the success of the religious propaganda. For there is nothing which the average Frenchman dreads so much as the interference of religion in the affairs of state. He may be a socialist, an agnostic or a believer, but, short of those who deliberately espouse the principles of the ancient order, he is certain to be an anti-clerical in his political views. His fear of priestly domination, if not his hatred of it, often drives him to absurd extremes. Rather than risk the remotest danger of ecclesiastical control he will subject religion to provisions which prevent its free exercise or check its normal growth. The French mind, in fact, seldom understands religious freedom as the Anglo-Saxon has come to love it through centuries of conflict followed by other centuries of reasonable liberty. For the clerical party religious freedom means freedom to work, to plot, to strive, even by questionable expedients, for dominance in the councils of the nation. For most others—and this class includes the great majority of Frenchmen—the phrase denotes such a modicum of liberty as may consist with what they somewhat feverishly judge necessary for the independence and the security of the political body. It is only the enlightened few, taught often by contact with English culture, who realize that, for France as for other modern nations, there is no final solution of the question possible except a settlement which shall assure the entire freedom of religion at the same time that it safeguards the interests of the state.

The situation in the early seventies was complicated by the outcome of later ecclesiastical history. In face of the increasing radicalism of the mid-century two courses had been open to the papacy: so far as possible to liberalize the doctrine and practice of the church into harmony with modern principles; or, in a spirit of reaction, to emphasize those of its beliefs and customs which are most repugnant to the modern mind. Under the guid-

ance of Pius IX the church of the years preceding '70-'71 had steadfastly chosen the worse of these two possibilities. "It is a reactionary church with which we are contending" thus became the watchword of many radical Frenchmen. The "enemy" is an ecclesiastical power which steadily mingles statecraft with religion, in the hope of overturning the Republic and regaining supremacy in the nation. This church seeks to educate our youth in principles incompatible with free government. And more, she aims to rear them in semi-mediæval fashion, to indoctrinate them in beliefs and maxims which are out of harmony with modern life. In particular, the immediate influence of Rome, through its special representatives in the monastic orders, is socially unwholesome and a menace to the state. Rome, with its machinations, is, above all, the enemy, and must be conquered. The native Gallican church, with its priests and bishops in so far as they are loyal, the Protestant sects, and the Jewish synagogue—such moderate developments of religion are to continue free from attack. By many these views were cherished in sincerity, if others put them forward as a cloak for their political designs. And throughout the generation which has succeeded the establishment of the Republic the clerical and conservative party has not ceased to provide the opponents of religion with legitimate grounds for criticism. In 1886 it endeavored to utilize the miserable General Boulanger to promote a royalist restoration; in the Dreyfus affair of a decade later it joined hands with the criminals in the army to defeat the ends of justice; even the enlightened advice of Leo XIII to accept the Republic in a spirit of loyal obedience has not availed to turn many prelates and nobles from political machinations which do far more of harm to the cause of true religion than they possess of hopeful promise for a return to the old régime. During these decades, moreover, unbelief in France has advanced like a flowing tide. There, less than elsewhere, has the return to religious earnestness been manifest among the nation. And your French radical does not fall behind his clerical fellow in the rigor with which he conceives his principles and strives to carry them into effect. If the latter

longs in secret for the mediæval system, even when he is constrained to mask his purpose by a veneer of milder claims, the former does not hesitate to defend his views with frankness or, on occasion, to express them in brutal terms. During the discussion of the Separation Bill before the Chamber of Deputies in April, 1905, M. Allard remarked as follows: "I seek the renewal of the work of the Convention and the destruction of religion, which is the weapon employed by the *bourgeoisie* to keep the laborer in a condition of economic servitude. We want no God—no clumsy maker of an abortive world. We want to say to man, 'No one has possession of the truth, it is for you to seek it by study.' We want to do away with all superstitions. It is for this reason that we attack the religions." Now M. Allard is an extremist whose opinions are shared by only a minority of his countrymen. Yet his party commanded ten per cent of the votes in a house of about five hundred and fifty members, with, in all probability, a larger following outside the Legislature among the less responsible classes in the community. For the adherents of this group the separation of church and state is not the object to be aimed at, but the entire suppression of religion. They are seeking not to enfranchise the state from its ecclesiastical connections, but to reduce the church to such a level of feebleness that it will first lose its hold on the minds of the people, and eventually disappear. They have joined in the attack on the *Concordat* just because it has been an instrument of peace; for they believe that conflict is needed rather than peace, until faith shall have been completely rooted out.

The course of the party conflict has proved an increasing success for the principles of secularism. Beginning with 1879, education in France has by successive steps been withdrawn from church control, until now, from the primary schools to the university, private as well as public instruction is laicized. Since 1880 no text-book contains the name of God. Every teacher is required to adopt a neutral attitude, refraining from all reference in either sense to matters of religion; although both parties on occasion overstep these limits, and although under radical minis-

tries it will be to the teacher's advantage not only to show himself a Republican in politics but to abstain from active participation in religious exercises. Similarly the monastic and conventual establishments have been abolished by the Associations Law of 1901 and its drastic application under the direction of Premier Combes, 1902-1904. Already the great majority of monks and nuns have removed from France or given over the "religious" life; in a decade it is expected that they will have entirely disappeared. Even in the minutiæ of the national life radicalism has been carried through with that abhorrence of compromise which is often ascribed to the French as a distinctive characteristic. The crucifixes which hung over the judge's seat in every French court of justice have been removed, and this during an Easter recess "because it was a convenient time, the courts not being then in session." The custom of blessing war vessels at their launching has been suppressed, in spite of the offense the action gave to the believing Bretons, from whom the most and the best of French sailors are recruited. And in at least one city in the western provinces the municipal authorities were so sensitive to suggestions of religious meaning that last summer they re-baptized all the streets with saints' names, assigning them appellations of an unmistakably secular kind.

In view of these historical conditions, the Separation Bill as finally enacted may be considered a fairly liberal measure. The immediate occasion of the disestablishment involved two incidents: a quarrel over the Pope's endeavor to discipline two French bishops and resentment at the Papal action at the time of the visit of President Loubet to the King of Italy. The former of these affairs mingled religion and politics in a bewildering way. The Archbishop of Laval was accused of serious misconduct; in the case of the Bishop of Dijon there was grave disorder in the diocese, caused by dissatisfaction with the bishop's religious positions and, probably, his political opinions as well. The two prelates were summoned to Rome to answer the charges brought against them and, if convicted, to suffer discipline. Exercising the prerogative reserved by the Organic Articles, the French

government forbade the journey, on the ground that the bishops were being persecuted because of their friendly sentiments toward the Republic. At first these yielded obedience to the premier's command. Later they both repented and, defying the ministry, went to Rome and made their submission. The government promptly suspended them from their episcopal functions. The Pope declined to recognize the validity of the suspension, but as a disciplinary measure compelled them to resign their sees. This forced resignation was in turn declared illegal by the state. And so exactly the deadlock resulted which the provisions of the *Concordat* seemed framed to render possible; the two important dioceses in question being left dependent for the offices of religion on temporary expedients contrived to meet the case.

In 1904 a visit of President Loubet to Victor Emmanuel III was announced—the first visit of a French president to Rome since the establishment of the new Italian kingdom. The plan gave great offense to the Vatican, which up to this time had succeeded in preventing such formal recognition of the new order of things in the Italian capital. At first an attempt was made to prevent the execution of the project. Foiled in this endeavor, the Papal Secretary of State formally protested through his ambassadors at the Catholic courts, and even allowed the protest to become public through the medium of the press. In France the incident aroused great bitterness of feeling. The action of the Papal authorities was itself resented; the announcement of it angered Frenchmen of every creed. As a culmination of a long series of conflicts, it furnished the occasion, or the pretext—it is difficult to determine which—for the completion of the secularist program. Diplomatic relations with Rome were speedily broken off, then the movement was begun for the disestablishment of the church at home.

The provisions of the Bill of 1905 affect the Protestants and Jews in France as well as the Roman Catholics. For the former have also shared in the establishment, and now will lose the recognition and the support which in the past have been accorded by the state. The Protestant bodies, however, accept the

change with greater equanimity than the church has shown. In itself the Protestant spirit is more tolerant of disestablishment than the spirit of Rome; and Catholicism has far more at stake of power and influence. For it must be remembered that to the French mind Christianity commonly means Christianity as developed under the Roman form. Unbelief is prevalent in France; but the great majority of Frenchmen continue Catholics, at least in name, and have been accustomed to invoke the offices of the church at the important occasions of individual and family life. Their children are baptized, and even make their first communion, their marriages are celebrated religiously as well as at the *Mairie,* their dead are laid to rest with the solemn services inherited from the past, although they themselves may be indifferent or hostile to religion, and apart from these occasions may rarely enter a church from youth to age. These offices, moreover, have hitherto been furnished them by a church legally established. In his way the priest has been as much an official functionary as the *Maire* or the *Préfet,* and bound, as they, to attend to certain duties whose performance has been deemed essential to the public good. On him the citizen has been free to call in need; and this without reward, for his salary has been supplied from the treasury of the Kingdom, the Empire, the Republic, or whatever else the form of government might be.

Henceforth this agelong connection with the state is severed. France is to be no more "the eldest daughter of the church," but a modern state established on a purely secular basis. Existing ecclesiastical organizations are to be dissolved, and new ones created to provide for the pecuniary support of religion and its observance under its various forms. The new "associations" are to be formed "in accordance with the general rules of organization of the cult whose exercise they propose to foster"—a provision which has given great offense to the freethinkers—but also subject to the *police des cultes* and various regulations more or less vexatious. The amount of property which the new associations may hold is limited, and their accounts must be audited annually by the financial representatives of the government. At the begin-

ing of each year permission must be secured from the state to meet for worship during the year succeeding. Religious processions, the ringing of church bells, etc., are to be carefully regulated by the civil authorities, the erection of religious emblems prohibited in all public places except churches, cemeteries, and the like. All mingling of religion and politics is forbidden; heavy pains and penalties being decreed for any minister of religion who shall be guilty of "diffaming a citizen charged with a public service," or in whose place of worship, he being responsible for the fact, any "discourse pronounced, or notice posted, or publicly distributed . . . contains a direct provocation to resist the execution of the laws . . . or tends to excite one part of the citizens against the others." On the other hand, any disturbers of public worship are to be punished, and all who may seek in any way to constrain a citizen either to accept or to reject religious forms. The pecuniary problem is settled by a compromise, which the clericals term spoliation, the radicals illegal endowment of superstition. Charitable foundations are to be transferred to public institutions having similar aims, subject to claims before the courts on the part of the present administrators or of the donors and their heirs. Other ecclesiastical property, real or personal, is to pass to the new religious Associations, unless it falls within the class possessed by the state prior to the *Concordat* of 1802. In this case it reverts to the state; which, however, grants the church the use of the cathedrals, churches, etc., for purposes of public worship in perpetuity, of residences, seminaries, etc., for periods of two to five years after the promulgation of the present law. The salaries paid to the bishops and the clergy are to be replaced by pensions. Those who are sixty years, or over, and have served thirty years will receive three quarters of their present stipends for life; those between forty-five and sixty, and who have served twenty years, are granted one half their salaries in a similar way. The claims of all others are to be extinguished in four years, by payments decreasing from the whole amount to one third its value. Thus the state retains part of its financial obligations, although the church is called upon to assume unwonted burdens.

The latter must at once provide for charges which formerly it has not been forced to meet. Eventually the maintenance of worship and the support of the clergy will entirely devolve upon it.

The law went into effect Jan. 1, 1906—a year being allowed for its execution in detail. The disorders which have accompanied the first steps in its application were in the nature of the case to be expected. The remarkable fact is that the resistance to the measure has emanated from ignorant fanatics rather than from the ecclesiastical authorities, who will probably accept the result enacted, much as they deplore it and the spirit which has made it possible. The future of religion in France and the future of the church are more doubtful matters. English-speaking Protestants will be inclined to augur good results from an arrangement which resembles the religious freedom which they enjoy at home. But the case in France is different. Neither is the church to enjoy full liberty under the new order nor is the state to be freed from the necessity of considering ecclesiastical affairs. Whatever the ultimate outcome may prove to be, for a considerable period yet France can not hope to escape the conflicts which have disturbed her past; while religion will find it difficult strictly to confine its attention to its spiritual mission. The growth of true spirituality, therefore, may well be slower than in other circumstances might reasonably be expected. And there are further unfavorable conditions likely to retard ecclesiastical progress. The change from the establishment to a disestablished church will deprive religion of its official status. The prestige of the church will be diminished, however much religion may gain in purity and strength among the members who continue faithful. Now official prestige counts for more to the Gallic mind than the Anglo-Saxon is wont to recognize; and connection with a national faith—even a loose connection of the kind above described—may conserve something of religious feeling in lives otherwise destitute of spiritual influences. Finally, the financial situation is serious. It will be years before the state-budget will cease to contain ecclesiastical charges; and the diminution of taxation produced by the separation will not be

sensibly felt. Loyal churchmen, on the other hand, must prepare themselves for new and heavy demands. And as the majority of the communicants live in the country, or the smaller towns, the burden of the unaccustomed outlay will be proportionately severe. How is a Breton peasant to contribute his share to the entire maintenance of his church, with the fisheries failing, with his sons constrained to military service, and amid the increasing difficulty of securing laborers to help him in the cultivation of his barren fields? How is the small shopkeeper in the towns or the retired professional man to increase his gifts when he now must practice the greatest economy in order to keep clear of debt?

The French church, therefore, or rather the French churches are confronting critical issues. And this at a time when the currents of unbelief are flowing strong. Christians in other lands will hope that adversity may produce once more its historical effects, in the purification and the strengthening of spiritual life. It may even be, as some have suggested, that the dangers of the new régime will serve to purify the church itself. In particular, if the Gallican branch of the Roman communion, driven for support into closer union with the people, should be led to discard its outworn beliefs and customs, if it should through necessity learn to adjust itself more closely to modern conditions, then the future may well prove better than the recent years have been. Apart from such possibilities the outlook is not bright. In view of the French nation's splendid past, in view of its contributions to modern civilization and its present position in the European family, moved also by the attractive characteristics of the people, the foreign observer can not but wish that his gloomy forecasts may be discredited by the fact. But when he considers the existing situation fairly he is constrained also to echo the prayer which is now arising from numberless French Christians: *Dieu protége la France!*

A. C. Armstrong. Jr.

Art. V.—AMERICAN HIGHLANDERS AND OUR EDUCATION MISSION TO THEM

"Thou wearest upon thy forehead clear
The freedom of the mountaineer."

Who are the American Highlanders? Where do they live? What of them? Of the Scotch Highlanders, Macaulay once said: "Not one gentleman in twenty who meets at Wills's Coffee House in London knows that less than five hundred miles away there exists such a condition and such a people as the Scotch Highlanders." And so here in America. Most people are ignorant as to the whereabouts, the character and life of the several millions of sturdy, high-souled, clean-blooded Anglo-Saxon Highlanders of the Central South. As the mountain ranges where they dwell form the backbone of this country, so these Highlanders of native American stock, virile in faculty, large in capacity, of free and unbroken spirit, form the backbone of the people. They are found in the hill and mountain country of Northern Alabama and Georgia, Kentucky, Tennessee, North Carolina, South Carolina, Virginia and West Virginia. It is a region about six hundred miles long and three hundred miles wide, covered with noble mountains, which are cut up by swift and narrow streams into valleys, gorges and coves. Here is the "land of the sky." And here is a population of over three million, more than that of half a dozen western states put together. Though a large proportion are illiterate and in poverty, the name "poor whites" does not fit them. In their high-souled independence, the spirit of these mountain people is portrayed in the lines of Mrs. Hemans:

"For the strength of the hills we bless thee,
Our God, our father's God!
Thou hast made thy children mighty
By the touch of the mountain sod;
Thou hast fixed our ark of refuge
Where the spoiler's feet ne'er trod;
For the strength of the hills we bless thee,
Our God, our father's God!"

Here for generations, shut off from civilization, without adequate schools, and often with an illiterate ministry, hundreds of thousands of these people have lived and reared their children. Their ancestry traces back to Colonial times. These mountain walls have cut them off from the rest of the country. Shut up in the coves and valleys, clinging to the rough mountain sides, cut off from an advancing civilization, they have remained a primitive people, living as their fathers lived, with their quaint forms of speech and antiquated tools of toil. Here is found the largest percentage of people in the nation of English and Scotch-Irish descent, in many counties averaging from ninety-four to ninety-six per cent. Of pure, clean blood, uncontaminated by the vices of civilization, they love their native hills. They are children of liberty. In the Revolution these sturdy patriots saved the day in the crisis at King's Mountain. At the battle of Guilford Courthouse they did heroic service. Here is the largest percentage of descendants of Revolutionary soldiers. Hundreds of families hold government land titles, coming down from the early days of the Republic. In the great civil strife that threatened the life of the nation, from these mountains 140,000 volunteer patriots, loyal to the Union, came forth at the call of Lincoln.

These mountain people are also of fine native capacity. Coming in close contact with the region reached by our institutions among the white people, a college graduate, who is a man of affairs and a keen student of character, said of them: "They need only an introduction to civilization to prove themselves equal to any men in the world. I regard these people as the finest rough material in the world, and consider one of them, modeled into available shape, worth to the world a dozen ordinary people." And yet to-day hundreds of thousands of these patriots, Protestants, Americans, are more ignorant and more destitute of the opportunities which go with education than any other body of Anglo-Saxon people on the face of the earth. Only one who has given his life for this virile yet backward people has a right to speak as to their condition. Such a one is the Rev. H. P. Smith, Superintendent of Missions for the Asheville Presbytery of the

Presbyterian Church. In an official pamphlet on Some Results of Mission Work in the Mountains of North Carolina he deplores the fact that some writers have not discriminated between the cultured population of the valley sections and the illiterate classes that dwell in the remote coves and on the rugged mountain slopes. He gives some such alarming facts as these: (1) In a certain mountain county there are 7,988 white children, of school age, 3,272 of whom have never attended school. It would take fifteen or twenty more schoolhouses to accommodate them. (2) In another county 31 white voters of every 100 cannot read or write. (3) Many children are kept from school because their parents are not able to purchase books. Numbers of families in these remote districts do not handle as much as $10 in cash during the entire year. What they cannot make at home they get by barter. "We have visited many homes in which none of the inmates could read, and the Bible was not there because they could not read." As an example of conditions in the mountains, take Yancey County, North Carolina. It is in the heart of the Appalachian chain. Here is Mount Mitchell, the highest point in the United States east of the Rocky Mountains. Here are large forest stores. The county is rich in metals and minerals, with one of the finest veins of mica in the country. Of these mountaineer people there is a population of 11,464, an average of 38 to the square mile; 11,178 are native-born whites, 3 foreign-born, and 283 are colored. Of the 2,359 of voting age, 31 per cent of the white and 63 of the colored are illiterate. The school population of the county is 4,418. Of these only 2,566 are enrolled in the schools. The average daily attendance is 1,949—only 44 per cent of the school population. In the white schools the average length of the session is 65 days, but 28 days is the average number attended by each white child of school age. Forty-nine teachers are employed at average salaries of less than $22 per month.[1]

Think of the startling revelations of the last census. Of the native white population of the whole country, ten years of age and over, the South has 24 per cent, but of the native illiteracy of the

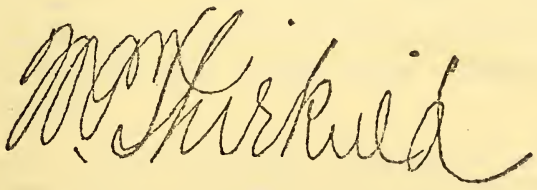
[1] Bulletin of the Southern Education Board, May, 1902.

nation the South has 64 per cent. "There are in the United States," says Edgar Gardner Murphy in Problems of the Present South, "231 counties in which twenty per cent and over of the white men of voting age cannot read and write. Of these 231 counties, 210 are in our Southern states," and most of them are in the mountain region. This fact should awaken the nation: that in the South "there are ten million whites of native American stock, having 3,500,000 children of school age, with few exceptions, unprovided with good schools." Seventeen millions live in the country, outside of towns of 1,000 inhabitants. Only 60 per cent of these children were enrolled in the schools in 1900. The average daily attendance is only 70 per cent of the enrollment. Forty-two per cent are actually at school. One white child in every five is left wholly illiterate. The average citizen in North Carolina gets only 2.6 years of schooling; of Alabama 2.4 years. Says Dr. Dabney, for years president of the University of Tennessee, "In the Southern states, in schoolhouses costing an average of $276 each, we are giving the children in actual attendance five cents' worth of education a day for eighty-seven days only in the year." In every Southern state there has been in the last thirty years, an increase of white males twenty years old and over, who can neither read nor write. In 1890 there were in all these states 175,883 more illiterate native white men than in 1870.

Another revelation of the census of 1900 is this: That the percentage of illiteracy among the native-born sons of native parents is 5.9, while that among the native-born sons of foreign parents is only 2 per cent. What a startling fact! That we have been reaching through our schools foreign-born more effectively than our native-born children. And why? Simply because the foreigners, now coming in from the south of Europe at the rate of more than a million a year, land and live in the great cities, where there is a school and a teacher for every child. The single city of Boston last year appropriated more than twice as much for the schools of its people—over 70 per cent foreign—as any southern state except Texas. In the three states of Alabama, North Carolina and South Carolina the average term of schooling for each

child is 2.5 years. There are actually in school only 42 per cent of the children. In North and South Carolina the average value of a school property is $179; the average salary of a teacher per month is $23.28. While this nation is putting millions into battleships to protect us against some imaginary foe, while Alaskan children in government schools have $17.85 per capita annually for their education, millions of children in the South are in mental starvation for lack of efficient schooling.

The nation with its millions of foreign immigrants, that now dominate certain sections, needs this strain of pure Anglo-Saxon blood to reinforce the depleted blood of our people. Protestant to the core, they have the poorest educational chance of any white people in America. While the Roman Catholic millions, in the great cities, have the best schools, these Protestant Americans have the worst. With their pure Americanism and their intense patriotism they have in them capacity for immense service to the nation. With the politics of our corrupted cities, filled with their millions of un-Americanized foreigners, and with the aggressiveness of the Roman Catholic hierarchy in national life, we may yet see the day when the sturdy Protestantism and uncorrupted Americanism of these mountain patriots may be sorely needed to safeguard Republican institutions. The great need of the South is trained teachers, preachers, mothers and homemakers who have come in touch with the larger life through our schools. From our Grant University at Athens and Chattanooga, with its twenty-one affiliated academies scattered throughout this region from Alabama to the sea, the Freedmen's Aid and Southern Education Society is sending forth teachers and Christian workers to multitudes of people who are eager for light and help.



Art. VI.—THE MOTHER OF CARLYLE.—A TYPE.

The type suggests not copyright, but imitation rather. Biography is a record of what one does under particular circumstances. Education is, not a little, a succession of surprises. The nervous shock begins many a career of consequence to the world. The burning bush was God's method with Moses. When removing one's hat comes to mean the half of what the taking off the shoes meant to the men of old the soul will be well on its way to heaven even in this world. The conscious presence of some one who is better than ourselves is a university in itself. The athlete and the scholar need to uncover in the presence of the saint of God, for the mind and the body are the accidents of the soul. Nothing less than the recovery of the lost image of God can prevent the career of the athlete and scholar from failure.

To call influence the impression of one character upon another is to tell but half the truth. The language by which to express certain phases of personal influence has yet to be invented. Ordinary mortals may be expected to be at a loss for a word upon occasion. The last master of words in all literature to be at a loss for words by which to express himself, one would suppose would be Thomas Carlyle, inventor and originator of language and author of Diogenes Teufelsdrockh and his Clothes Philosophy. The failure to describe a personal sensation, except by much circumlocution, would indicate that the author had passed beyond his depth. He is brought face to face with a situation so superlatively spiritual as to baffle the philosopher. To be sure, the revelation was had in childhood, but the record of it was made when the author had the ear of the world. Without doubt the boy Samuel in the Temple and the boy at Craigenputtock received their revelations from the same infinite source. Listen to the voice in the "Idyllic:"

> Let me not quarrel with my upbringing. It was rigorous, too frugal, compressively secluded, every way unscientific: yet in that very strictness and domestic solitude might there not lie the root of deeper earnestness,

of the stem from which all noble fruit must grow? Above all, how unskillful soever, it was loving, it was well meant, honest; whereby every deficiency was helped. My kind mother, for as such I must ever love the good Gretchen, did me one altogether invaluable service: she taught me, less indeed by word than by act and daily reverent look and habitude, her own simple version of the Christian faith. My mother, with a true woman's heart, and fine, though uncultivated sense, was in the strictest acceptation Religious. How indestructibly the good grows, and propagates itself, even among the weedy entanglements of evil. *The highest whom I knew on earth I here saw bowed down, with awe unspeakable, before a Higher in heaven:* such things, especially in infancy, reach inward to the very core of your being; mysteriously does a Holy of Holies build itself into visibility in the mysterious deeps, and Reverence, the divinest in man, springs forth undying from its mean envelopment of fear.

Happy child, having a golden stair like this upon which to climb toward heaven. Crowded into the experience of the boy, at once a revelation and a conviction, was a theology not surpassed by the schools. No wonder that in after years he could find no polysyllable with which to make a record of his emotion. Possibly every human life receives at one time or another its supreme, indelible impression, omnipresent almost ever afterwards: a face, a story, a song, an act or an attitude or a question or a conversation. Such was the spiritual Pisgah of Carlyle's childhood.

The romance of a boy's nature favors maternal influence. Boys have idols while they lack the wit to form ideals. The absolute supremacy of the mother's influence over the boy is in the divine plan and purpose. The Madonna is orthodox as well as artistic. The theme has engaged the reverent and loving attention of the world's artists. The brush and color of every nation have added fascination to the subject. Every type of womanhood and every suggestion of innocence has been made to contribute to the one thought of the mutual, inseparable and interminable devotion existing between the boy and his mother. To perpetuate that is a part of Christianity. The cradle no less than the cross is a divine idea. The relation of motherhood antedates that of the atonement and asserted itself in the very midst of the catastrophe of the crucifixion. "Behold thy mother" were almost the last words of the Son of God. The soul best known to the youth of Thomas Car-

lyle was his own mother's. The best soul he knew was also hers. Then followed the startling fact that the best soul that he knew best believed in the existence of a better, and worshiped Him. What the child thought we cannot tell, but when he became a man, and childish sensation and superstition had time to subside, the image had not dimmed. After thirty years had passed he gave it the only name possible, and called it the "Holy of Holies" of his life hitherto. Over against whatever drawback and inconvenience had belonged to his lonely life at Craigenputtock he set this one vision as full compensation, and then wrote, "Wouldst thou rather be a peasant's son that knew, were it never so rudely, there was a God in heaven and in man, or a duke's son that only knew there were two and thirty quarters on the family coach?" The boy knows motherhood before he has a thought of Deity. In the thought of childhood, next to the omniscient God, should be the almost omniscient mother. One is meant to lead up to the other. "A little lower than the angels" is a good starting point for a boy's conception of his mother's personality. Higher and higher, as one revelation follows another, his conception rises until it stops short only of the Master's interpretation of himself: "He that hath seen me hath seen the Father also." The boy holds his right to spiritual citizenship in Christ's kingdom without additional naturalization if his mother is next of kin to Jesus Christ. The boy may be trusted who keeps no secrets from his mother. To be on speaking terms with his mother means more than is often thought; most boys are, up to a certain age. The point of divergence is the point of danger. To leave the boy to himself is an error. The crisis in a child's history is reached the moment his mother ceases to be his ideal. To maintain the ideal, unsullied by doubt or distrust, till manhood is reached is a chief aim of home training.

Three things are indispensable to the boy; if he cannot reach them through the medium of his mother the case is bad: courage, conscience, and criticism. The sense of helplessness is natural and unavoidable at times. It is not a discouragement but an opportunity. "If only the bad things would keep out of my head,

mother, when I can't just sleep. I mean, the things I hear boys say. But they do stay." So said my little friend whose mother had put him to bed. Then followed gentle counsel about thinking good thoughts so as to drive the bad ones out, as one bird pushes another out of the nest which is too small for both, and a short story, and a verse of the Bible, and a prayer that God would help her boy, and all this was followed by the drowsy words from the little fellow's lips as he fell on sleep, "Yes, God will help, but mothers do help, lots." There never was a day when the preservation and cultivation of conscience was so imperative as now. Who shall impart the first lesson? "When I was walking," said the boy Arthur Stanley to his mother, "and I saw a frog beside the pond, I picked up a stone to throw at it. Something said 'Don't; it's wrong!' Mother, what spoke to me?" "My boy," was the answer, "some people call it conscience; I prefer to call it the voice of God. If you will always listen to it you will be right and you will not be sorry." The conscience of the great reformers of the world has been nurtured in the nursery rather than in the university. Maternal love is not fostered at the expense of judgment or painstaking. Consent to the criticism of the stranger rather than of the one who knows us best is unnatural, and bodes no good. The genuine boy cares what the home folks think. The stranger he will not follow. When Phillips Brooks was to preach, by command, before the Queen of England he was asked whether he did not feel some sort of diffidence at the thought. The reply was, "O, no; I have preached before my mother." Trinity Church, Boston, is the fruit of such relationship between mother and son. Carlyle's unnamable experience was more than these. More than the courage of companionship, more than an interpretation of conscience, more than the esteem of maternal approval. In that "Good Gretchen" he discovered a spiritual quality incapable of being labeled and not to be measured by the ounce or hour. It was a revelation of the personality of God as a fit object of worship. To define God as someone better than a mother might not signify much to some, perchance. To him it was the highest conception of goodness possible; nay, a goodness beyond

conception. The saint at the communion table is more significant to childhood than a sinner at the penitent bench. Men of a spiritual fault-finding nature say, "Evil is contagious, why did not God make good also contagious?" He did. Unmixed good is always contagious. This far-seeing, courageous, unreconciled champion fault-finder thought and felt it to be so to the very utmost of his great mind and soul capacity. What possibilities are within reach of these who have the training of childhood. Penalty for wrongdoing, punishment for disobedience, forgiveness following tears—these are the common lot of childhood; but suffering for welldoing and surrender to the unseen are new thoughts for youth. Yet may they be stepping stones to heaven. Sometimes it has been observed, in a regretful way, that more women than men are found as worshipers in the churches. If such is the case it should also be remembered that the moral training of the children falls to the lot of women rather than of men.

There came to his room, one day, at a time when the writer was serving as chaplain in a widely known sanitarium—the temporary home of thousands of people each year—a lady of dignity and character, as well as of wealth, who spoke thus: "I, with my fifteen-year-old daughter, have been in this house for eight months. My health has been restored. We leave for home to-morrow. My husband is not a religious man. I regret it very much. Never more than now. We have been present at most of your daily religious services, and after having seen and felt the benefit of them I am not willing that my child should return to a prayerless house. I have come to say that if you can direct me to a suitable book of prayers, more simply arranged than the Book of Common Prayer, I will hereafter conduct family prayer myself in our house each day." The type of Christian womanhood in the peasant home in Scotland must have been as real as it was exceptional or it would not have fascinated the mind whose chief occupation was the discovery and exposure of shams. The unobtrusive devotional attitude of the "Good Gretchen" offers encouragement to every obscure child of God. The religious act was meant to be private.

It almost seems as though its moral force lay in its quiet method. And so the Chelsea pen wrote, "Bees will not work except in darkness. Thought will not work except in silence. Neither will Virtue work except in secrecy. 'Let not thy left hand know what thy right hand doeth.'" The object lesson of the Craigenputtock cottage was tonic. But for it who knows what fierce iconoclastic consequences would have resulted from each stroke of the pen the fearlessness of which seemed unmatched in literature! It was inspiring also. Possibly the vision of the saintly mother at her devotions enabled him later on to pronounce to Satan and all evil the "everlasting No!" Probably it was true, for he wrote, "It is from this hour that I incline to date my Spiritual New-birth. Baphometic Fire-baptism; perhaps I directly thereupon began to be a man." And then he writes, "If the old inward Satanic School was not yet thrown out of doors it received peremptory judicial notice to quit."

The supreme lesson of the closet devotion of Craigenputtock is the possibility of implanting the thought of God in undevout hearts by means of our own personal recognition of God even under circumstances seemingly not requiring it. This was, to Carlyle, astounding. Poverty, pestilence or the peril of immediate death may justify prayer even to the godless soul; it is prayer as a habit and a deliberate choice that awakens conscience in men in whom is any moral sense left to which an appeal may be made. The habit of not reckoning on God must be met. The Scripture rendering is, "God is not in all their thoughts." The sense of God must precede the service of God. The sense of dependence upon God leads to repentance, faith and affection. A saintly life is more than a match for philosophical speculation and conjecture. Personal godliness is the missionary most available to most of us. The "living epistle" is the unanswerable argument. The distinction between Antinomianism and Godlessness may be too fine for recognition. Puritanism surpasses politics as a reformatory measure. No soul of us is so saintly as to forego the habit of worship. The man assuming to dispense with churchgoing and prayer is in peril, and places numberless other souls in peril also.

The form of godliness precedes its power always. In the Carlyle household the form of godliness precipitated power.

There are many ways of doing good. The least mechanical and the least complicated will do the most for thoughtful men. Simplicity means much in dealing with the souls of men, particularly the souls of scholarly men. One day, in London, two gentlemen together made a call upon Thomas Carlyle. They were Dr. Theodore L. Cuyler, of Brooklyn, and Dr. Newman Hall, of London. To have been a silent listener to the conversation of such a trio would have been well worth while. I had it from the lips of one of the participants that, when the interview came to a close, as the visitors withdrew, Dr. Hall handed his well known tract to Mr. Carlyle, asking his acceptance. Looking back, as they passed alone from the long drawing room, they discovered the aged author of Sartor Resartus bending in the light of his great table lamp while he deciphered the words, "Come to Jesus." Had we the skill of the artist the scene should have been put upon canvas long ere this. That reception room in Chelsea so well known to the American tourist, those three portraits, the lamp, the tract and the effect—it was simplicity itself. It was historical. But it was somewhat different with the Craigenputtock incident. The attitude of the soul is not in the power of the painter's brush to portray. The atmosphere of heaven is felt, not seen. It was the vision of the heart, not the eye, that led the boy, now grown up, to say, concerning the most impressive scene of his childhood—blending at once the spirituality of the Transfiguration with the domestic simplicity of the Cotter's Saturday Night—"The highest whom I knew on earth I here saw bowed down, with awe unspeakable, before a Higher in heaven."

Henry M. Simpson.

Art. VII.—THE GOSPEL ACCOUNTS OF THE MIRACULOUS BIRTH AND INFANCY OF JESUS.

It is an old adage that "truth is stranger than fiction." Why should it not be, since fiction is only an attempt to simulate the truth, and gathers its material from that which has been, and can go no farther than the imagery supplied by the past? The truth is new, original, and the past may furnish no exact type or ideal for it. So there is a verisimilitude in a truthful account that cannot be simulated. He who can so present an historic fact before us that it will live again in its environments, and breathe out the spirit of its time, has acquired the finest art of the historian. Upon such a presentation there is always the stamp of truth that clearly distinguishes it from fiction. The individual who estimates history by the minuteness of its details, rather than by the manner in which those details have been employed to give a clear and perfect view of the event, has but very little conception of the purpose of history. Every detail of a landscape need not be brought out by the painter to give an absolutely correct view of such landscape to the student of a work of art. Another painter may give the same landscape from a different point of view, and differ in detail from the first, and yet be equally true to the prospect before him. This may illustrate the fact that histories of certain events may differ in detail and yet present with absolute truthfulness the events described. It would be the height of folly to take any one of these historians as the perfect standard of truthfulness and criticise the presentations of the others by it. It would be far more in harmony with sound reason to make a composite historic picture out of them all, as far as possible, and account for that which we could not blend into perfect harmony in our picture by our inability to take in the viewpoint occupied by all. The true historian is not a mere annalist, however much he may have to depend on annalists for the facts out of which he reproduces the history of any nation, people, or events. His processes are eclectic, in order that the portraiture of historic fact may stand out and teach its true lesson

to the reader. These criteria applied to the four gospels will serve to dissipate very much of the criticism of the present time and dispel a very large number of the supposed discrepancies that critics are wont to find in the Gospel story. So important an event as the resurrection of the Lord is not detailed by the four evangelists in the same way. If they were alike it would be a very striking defect, and would, with very good reason, be regarded as proving subsequent compilation by another hand or collusion upon the part of the four original authors. Yet differences of detail of this sort, which so forcibly illustrate the independency of the four writers, are seized upon to-day to prove unreliability in the history they present. Does not independency demand some disagreement in the writers of this gospel history? Let the critic tell us just how much and what, in each case, will meet the requirements and yet not perturb his keen sense of historic propriety. It is assumed by certain critics that Mark's gospel is the original gospel, while the remaining three are more or less copies, with certain mythical additions. By what criteria this conclusion is made out does not appear. We have seen the idea advanced that accounts of the birth and the supernatural manifestations connected with the infancy of Jesus being only found in the gospels of Matthew and Luke, and these two gospels widely differing in details, indicates that they are mythical additions made to the story of the life of Jesus quite late in the first century, or as late as the second century of the Christian era. No doubt the theory that Mark's gospel was the original gospel was inspired by this conception concerning the truthfulness of these accounts.

Two most impressive facts strike the unprejudiced reader of the gospel accounts of the birth of Jesus. These are, (1) the parsimony of the miraculous connected with so great an event, and (2) the majesty and beauty of these supernatural displays. These accounts are either facts or myths. If myths, is it at all conceivable that the myth-making propensity would have invented such a story and stopped with the production of so few manifestations of the supernatural? As we study this story we must keep it clearly before our minds that here is an attempt to present the birth of

him who was to have the sovereignty of the world—the greatest among men of all ages, and the Son of God. The myth-makers have started out to give proper impressiveness to so important an event, and they call for the miraculous to sufficiently attest it and glorify it. From what we know of the disposition of miracle-mongers in all the past, and especially in connection with the birth of Jesus, we are sure that we would never have had this chastened yet appropriate presentation of the supernatural had it sprung from myths. The Arabian gospel of the infancy of Jesus furnishes a case very suggestive as to what the mythical propensity would have produced. Matthew's star of the nativity and visit of the Magi is simple grandeur, and the divine interpositions connected with it are both rational and beautiful. So also his story of the miraculous conception. How chaste! How harmonious with the revelation that the *Son of God* was born among men! Could we have had less than this in harmony with the infinite import of the mission of the Saviour? Suppose that all the gospel writers had begun as Mark and John did, without any reference to the birth, infancy, childhood of Jesus, and we had been simply left to tradition for any knowledge of his birth and early life; would not that have been regarded by men as a serious defect in the account of the life of the Saviour of men—one who claimed to be the Son of God? The individual, then, who finds fault with the historical accounts of Matthew and Luke must fill up the vacancy he creates with one that is rational and exactly comports with the after history of Christ as the gospels present it. We are inclined to think that the manner in which Mark and John begin their accounts of the mission of Christ is proof that they must have had within their knowledge the accounts of the infancy of Jesus given by Matthew and Luke. It is inconceivable that the writer of the second gospel should introduce Jesus with the baptism of John if the church for whom he was writing knew nothing of his nativity, birth and early life. If, on the other hand, there were extant among the early Christian converts traditions concerning the advent of the Saviour, and there no doubt were such, it is not at all a reasonable supposition that these would be ignored by all the gospel

writers. Again, these facts stand intimately related to certain prophecies found in the Old Testament Scriptures. (1) There is the prophecy of Isaiah (1. 14; 8. 5, and 9. 6, 7), interpreted by Matthew (1. 23). In the presentation of these facts our argument does not require that we take notice of the objections made by certain interpreters of prophecy as to the exact import of Isaiah's prophecy of the birth of a child to be called Immanuel. All we need do is simply to point to the strange language of Isaiah, and the fact that Matthew interpreted it as a prophecy of the virgin birth of Jesus. These facts prove conclusively that the idea of the virgin birth of the Messiah, founded on Isaiah's prophecy, was extant in Matthew's day. Now the singular fact is that the story of the Man of Nazareth fits into these conceptions in every way. They cannot rationally be torn apart and considered separately. They make a harmonious whole. The same may be said of the star of the Magi and the prophecy of Balaam, Num. 24. 17. There are the two facts; explain them in the light of what the Bible actually is in the world to-day and in the light of what Jesus is to the world. The prophet saw a personage ("Him") in the far distant future, that he called a "Star in Jacob" and a "Scepter in Israel." Matthew tells us that a star appeared, at the birth of Jesus, that called Magi from the east to Jerusalem. It is sufficient for our purpose to point to these two facts, that belong to the most marvelous book of the ages, and the most wonderful man of all time, and ask if they are not consistent with both, and if any accounting can be made of these facts, spanning twelve centuries or more of human history, that leaves the divine out of consideration. Shall it be said that these seeming agreements between supposed prophecy and fulfillment are accidental? Then the accidental is more marvelous than the miraculous. Again, the objector may say that these alleged incidents connected with the birth of Jesus may have been constructed by the evangelist to agree with his conceptions of these supposed prophecies. But this admits that these were conceived—by interpreters of the Old Testament Scriptures of the days of the evangelist—to be prophecies that applied to the Messiah, which would need to be explained.

How came the evangelist Matthew, or current myth, to evolve such a conception of the birth of Jesus and fit it into the prophecy in such a manner? The star of the Magi, while pointing to the prophecy of Balaam, does so in such an indirect way that it requires the fulfillment to make the whole conception harmonious. The prophecy has its elucidation in fulfillment. Prophecy is not history pre-written or anticipated. But it is the revelation of the future in terms of the present or past. It makes use of human language and symbol to represent that which will transcend both language and symbol. Hence the "star" and the "scepter" of the prophet and the star of the Magi are only faint symbols of that revealed in "the root and offspring of David, the bright and the morning star."

When we turn to Luke's account we have agreement with Matthew only in two facts: (1) The miraculous conception and virgin birth of Jesus; and (2) Bethlehem, the place of the nativity. Luke says nothing about the visit of the Magi, the flight into Egypt, the one particular guiding star, and Matthew says nothing about how Joseph and the mother of Jesus came to be at Bethlehem at the time of the birth of the Saviour. Luke tells us how this happened. It will be noted also, as a detail harmonious with the fact of the inherent truthfulness of the account, that both Matthew and Luke give genealogical tables. These genealogies differ from King David down to Christ. This very difference furnishes a strong presumption in favor of their truthfulness. The mere fact that we cannot explain them in a manner to satisfy all minds to-day does not in any sense militate against their truthfulness. They are the links in a chain of title which attest an inalienable inheritance under the law of Moses, and a tribal and family descent through all the ages of Israel's history, from the progenitor of the Hebrew race to the days of the Saviour. These differing genealogies could not be fiction. Their very disagreement precludes the idea of fiction. Where is the race of people that furnishes another such set of genealogical tables from the one single progenitor down through two thousand years? Where is there to be found another race of people that can be con-

nected with their ancestry of three thousand years ago as can the descendants of Israel? Be it remembered that through these genealogists we are carried back, twenty-one hundred years, to the one single ancestor of this race who had connected with him this all-inclusive prophecy: "And in thee shall all the families of the earth be blessed." If this prediction is fulfilled it is fulfilled in Christ. Three facts stand out here: (1) The promise to Abraham; (2) The genealogical descent of Christ from Abraham, as witnessed by these tables; (3) The fulfillment of this promise in Christ. That is, there is no other man in history that has been, is now, and unquestionably to the end of time will be such a benefactor to the families of the earth. These facts show that the stories of Matthew and Luke are wonderfully significant when taken in all their bearings. The only rational explanation of them is their simple truthfulness. An imposture or a myth could not by mere coincidence strike such wide-embracing harmonies. But there are other facts connected with the nativity of the Messiah that are as significant of the truth of the story as are these to which we have already called attention. Luke's account is unique, and without reasonable explanation if it is not true to fact. Connected with this account of the miraculous conception of the Saviour is the song of Mary called The Magnificat. It is a psalm quite as poetical in all its utterances as any of those to be found in the ancient psalmody of Israel. It would be in place in the collection of the Psalms; and were it there it would be recognized as a splendid specimen of Hebrew poetry. It breathes the spirit and fire of the days of David's tabernacle. It could not have been the production of times later than the infancy and youth of Jesus. It is impossible that it should have been the invention of a Christian of the latter part of the first or the former part of the second Christian century. It would never have been written from the Christian or Gospel standpoint. It belongs to pre-Christian modes of thought and environment. It speaks in the language of old Israel. It sings their national hopes in the days of foreign oppression; mark—national hopes, not Christian. It breathes the very atmosphere of the Judaic. What believer in the Gospel, with

the Gospel hopes in his possession, could thus have transported himself back to pre-Gospel times and have thus sung the glories of the Messiah's advent? But the psalm contains a prophecy: "Henceforth all generations shall call me blessed," a prophecy that spans time and to this twentieth Christian century is having a very significant fulfillment. The virgin mother of Jesus is honored above women, for an honor transcendent above that conferred upon woman has been given her. Let him who objects to the historic verity of this account explain this psalm and prophecy otherwise than in harmony with the virgin birth of Jesus. No theory that does not take into consideration all the collateral facts should have a moment's attention. The same that has been said of the psalm of Mary may with equal cogency be said of the psalm of Zacharias in Luke 1. 68-79. It is a psalm and prophecy of old Israel. It would be in place in the Book of Psalms, and compares favorably with any of them as a production of lyric poetry, glowing with the hopes and aspirations of Israel as a nation. The same is true of the utterances of Simeon. They are manifestly prophetic. They are in the enigmatic language of prophecy, and especially Messianic prophecy. This feature will be apparent if you compare Luke 2. 29-32, 35 with Isaiah 42. 1-9, and 53. In Simeon's prophecy we have, as in Isaiah 52. 13-15, and 53, both the bright and the dark side of the Messiah's mission; the humiliation and the glorification. We are made to see the glory first and then the cross. How enigmatic the conception, "Yea, a sword shall pierce through thine own soul also; that thoughts out of many hearts may be revealed." The first part expresses metaphorically the anguish of the mother of Jesus at the cross. The objector may regard it as an idea produced out of the event of the crucifixion, but the latter part of the verse will not admit of such an explanation. Its range of prophetic vision is too far-reaching and the language is too enigmatical. Yet how perfectly fulfilled has the prophecy been in the march of the Christian centuries. Here also we have a prophecy that could not have been produced after the days of Christ unless we attribute to the inventor of the prophecy a scarcely conceivable finesse. For what purpose such

a deception?—for deception it must be if it is not a truthful record. And with the actual facts before him why was not the inventor tempted into something more explicit and less figurative and enigmatical? The "sword" of anguish that pierced the mother's heart was to reveal "thoughts out of many hearts." It is true that the ages have shown that the cross is a wonderful revealer of human emotions, impulses, desires, thoughts. Its pathos has touched human hearts into deepest soul passion as no other record of suffering has done, and this in the interest of a righteousness that is altogether self-denying, brotherly, altruistic. It has drawn sharp lines of distinction between men in these respects. Those who tarry in the presence of the cross are hallowed and sanctified by its consuming spirit of love, and they that take it upon themselves are pledged to heroic deeds of humanitarianism and self-abnegating righteousness. No; this is not a beautiful myth invented after the cross and connected with the infancy of Jesus. It is too strictly in keeping with facts of twenty centuries to be a myth.

But there are still some other facts that must be taken into this perspective. There is the fact of the humble birth of Jesus and the reputed poverty of his parentage; yet he is connected, according to the story, with the royal house of David. Beyond all question the prophecies going before connected the Messiah with David by lineal descent. We have not the space to recall these. No believer in prophecy will deny them. He who does deny them has difficulties insoluble before him, and we may leave him to his task of reconciling his notion with indisputable facts of history. We need have no interest in his theories until he explains the facts. When the one hundred and tenth psalm and the wonderful life and achievements of Jesus of Nazareth are consistently explained without postulating the divine in connection therewith, it will be time to consider other objections to the supernatural produced by the critic. But how came a writer of fiction to conceive the idea that David's greater Son should be born in a stable and cradled in a manger; that he whose nativity the stars must herald, and whose mission angels must preach and sing in sweetest song and

sentiment ever borne to human ears, should find his resting place with the beasts of the stall "because there was no place for him at the inn"? Is this a likely invention of some myth-monger? Is this the condition in which the Jew would place his infant Messiah, and is this the way in which he would have his birth heralded? The whole story is unique; from first to last it can be no other than absolute truth.

Taken as a whole, the account of the miraculous conception, virgin birth and infancy of Jesus as given by Matthew and Luke is most rational, and in strictest accord with the whole story of his life and teaching. It cannot be dissevered from his life without making an inexplicable lacuna in the gospel account; a gulf wide and deep between the Christ ministering and teaching and old Israel with its prophecies and Messianic expectation. As we have said, we have no account of his birth, infancy and childhood if these two evangelists do not give it. If we try to imagine the gospels all beginning with the beginning of his ministry, without a word about his parentage, birth and childhood, how unsatisfactory, especially in view of all the Old Testament antecedents of prophecy and preparation. No; Matthew and Luke contain the revelation in this respect that the Christian system requires. We are compelled to believe that the offense of this portion of these two gospels consists in the supernatural; not that there is recorded anything out of harmony with the life and mission of Jesus of Nazareth. It is the critical process of destroying the gospels by elimination, a process that is just as valid when applied to any other portion of the book. In fact, there is no part of God's word that is more completely hedged about with corroborative and collateral evidence than this portion which we have reviewed.

T. M'K. Stuart

Art. VIII. A STUDY OF SIN

The question as to what is the nature of the active agency for evil in the world is not a new one. The problem is so old that it may seem past the time to add anything to the convictions that men already have. But convictions, when held simply as ideas about a thing, have no vital power. They are significant only when they are pathways over which currents of life pass to points of interest. Man's interest is in his own growth. He feels that he is a possibility and he is anxious to realize it. With the lapse of time he finds a world of life outside himself waiting to receive him and beckoning him on. His world of ideas must ever be a fitting bridge over which he can go and come. If, through some false reverence for past notions, he persists in retaining them without understanding them he soon finds himself out of touch with reality and is thrown into a state of confusion and chaos. Every restatement of ideas in the field of science, of philosophy, of theology has been made at the demand of and in the interest of the growing man. This principle was never more fully recognized than by Jesus when he left his followers, not with a statement of facts, but with a living, indwelling Spirit to be guide and authority to each individual. Any statement of fundamental principles that is calculated to satisfy modern thinkers must accord with known scientific truth as well as with the scientific tone of modern thinking. Can we find a satisfactory statement of this kind for the nature of the agency for evil in the world? All forms of life present themselves to us under two conditions, or in two states of being. We have forms of life higher than others; in a more advanced state of development. The lower forms give promise of becoming the higher. They are possessed of an energy that acts upon things, that takes up, and assimilates, and adds to itself. Growth is needed here to bring the one out of the other. The child grows to be the man physically, intellectually, morally. And this principal is vital to the gospel of Jesus. He told the disciples, who were anxious about securing a place in

the spiritual life, "I cannot give it to you; it cannot be given; the place you hold depends upon the size you are; you get size as the result of a process. You can have my baptism—self surrender to divine process will produce the result." But then we have other forms of life, forms that do not stand related in this way. We have what must be recognized as diseased forms, forms in the process of decay and death, forms which are not possessed of an energy that is constructive but are being destroyed. Disease must be reckoned with in all forms of life; it has its name in each. Theory of knowledge finds in some minds what it calls faith—the power to grow out from itself, as a new bit of life shoots out from the plant and bears fruit. Such minds build up for us the world of truth as they move out into the unknown. But we also find minds governed and controlled by doubt. They never step out, they do not push forward; they have not the ability. They bring to light no new truth, they would destroy confidence in the present world of truth. In the world of morals we find men who know what is right and wrong, even if it is only in single concrete acts, but they cannot follow the dictates of knowledge. Resolution is powerless. They cannot command themselves at certain places in life, they are acted upon instead of acting. And this weakness is not static, it is a progressive thing. Moral ruin is the only thing in sight. Such souls produce no new world of moral order but destroy that which is. And this is purely a moral disorder, for history shows it to us in the lives of men who have been great in letters, in art, in music, in science, as well as in the lives of those who have reached no intellectual or emotional development. It is not that they do not know, but that they cannot do. This moral activity, like the intellectual activity alluded to, denotes the state or condition of the moral being. Morals find in the soul powers to do for the moral world what faith and doubt do for the intellectual world. Ethics discover the need for the New Birth. What law could not do must be done in another way.

It seems evident that one of these conditions is the normal, the other the abnormal. It is but rational to assume that the first

creation was a sound healthy spirit with the possibilities of life before it. The universe was made for the healthy spirit to grow in, and it was to grow physically, intellectually, morally. And we must think that in the beginning religion and morals were not separated. The young spirit lived all its life in touch with the Infinite, though the Infinite was not then recognized as he now is; just as the child lives in touch with the parent without having full mental conception of what the parent is, or of the bearing of the parent upon the future of its life. The child has a heart hunger that is satisfied by the parent, the young spirit has a soul hunger that is satisfied by God. Their natures seek this satisfaction, and this relation becomes the guide of their life. Thus the will of the parent guides the child's development: thus the will of God was imparted to man to guide him. There is much philosophy in the saying: "Except ye become as little children ye cannot find the way into the Kingdom of God." The created spirit has its goal and destiny in character. God had an ideal for the new spirit as the parent has an ideal for the child. The new spirit was to become a life center capable of doing great things, and desiring so to do them as to secure a large life. This created spirit was to grow in capacity to think and to act, but it was also to grow in capacity to feel, and these sentiments or emotions were to maintain the world of life. There was to be a divine family as truly as there was to be a human family. The production of this character, as a member of the divine family of which God is the Father, is the object of the religious relationship with the Infinite. The parent desires a boy not only to think and to act but to feel, so that this boy of ability will be a son to the parent, a brother to the boys and girls; so that they will have a home instead of an aggregation of units. To produce this in the larger field of humanity is the object of religion. Jesus's goal of religion was the kingdom realized through individual sonship. Coupled with the element of character is that of ability, consciousness of the power to do something. This is included in our idea of what character is. This must come to us through the doing. Ability to do is of no use without the knowledge that we have this

ability. This ability and this consciousness grow along together. It is by being conscious of ability that we attempt to do things. We infer from what we have done that we can do the bigger thing now presented to us. We must acquire this knowledge of ability. Without this consciousness of power there would be no self-directed action. In the advance toward the goal of character we advance toward the consciousness of so much power. We have acquired so much, and being aware of what we have we can do so much. What provision, then, is there for the acquiring of this character? In answering this question we must deal with two elements which cannot be separated without giving us an abstraction unknown to us in consciousness. We can talk of mind, but mind is always coupled with objects. We think of objects, but they are always coupled with mind. For us there are no abstract minds, no abstract objects. We think, but always about something. A thing exists for us only as it is taken up in our thought processes. We are thus, in one sense, united to our world, and in this sense we and our world are one. This world of ours may not be the real or actual world of things; often it has not been. Man's earth was once a flat surface. But each man lives in his own world, and finds another world only as he grows in capacity and constructs a bigger world to fit his growing self. This is the method of our whole life. There is this "we" and this "other-than-we," but in reality they grow in consciousness together. Outside the little intellect is the world of truth, or the actual world embodying the truth. The intellect grows, and its known world grows, but they grow together by interaction. As the intellect develops it comes to possess and use the real or actual world. Outside the moral man is the world of moral relationships, as real as the world of things; the soul grows and the world grows, but they grow together by interaction. The more developed soul possesses the greater world of moral relationships. But one says that we have a real outer world of things; the real world containing the world of truth is here, we touch it and handle it; but the ideal world is unreal, it exists only as we produce it; interaction cannot be the same in both cases. It is a fact that our intel-

lectual conceptions grow gradually. No mental concept that we have is an exact counterpart of the real, it is only a step in our progress toward a knowledge of the real. But the real is not a world of things that stamp themselves upon the mind and leave there their true impress. If we could imagine such a process as this, then we should be at a work similar to the task of a child who is beginning arithmetic but is trying to make use of a text-book in calculus. The impress left there would be of no use to us. We grow and produce the larger conceptions. What there is of interaction comes to us in the form of stimulus to the growing intellect. Each new conception is a step nearer the real, but it is not the real. The real exists in the mind of the Infinite. The interaction is the direct action of the Infinite upon the finite. The Infinite is the mediating, correlating one in the sphere of knowledge. He is the intellectual father of the mind; he is likewise the moral father of the soul. God leads us by faith and love to know his thoughts and feel his sentiments. Morals relate us to him on another side of our nature. The ideal moral world exists in him The real here does not leave its impress on tablets of stone, in books, or in forms. We ever get a new law, but it is being writ ten on the tender, delicate tissues of the sympathies and affections of the soul. Jesus called it the indwelling of the Holy Spirit. God stimulates the growth that produces the larger soul, that makes its own larger world. The soul stimulated by God grows and moves on. This is what theology means by Providence. Here all depends upon staying in relation to God. Paul says "All things work together for good to them that love [keep related to] God." Philosophy terms it the power that makes for righteousness. All that comes to be moral wrong is action performed outside of this relationship, the relationship severed; it is abnormal action. The father of the intellectual child is also, in the sphere of morals, the father of the moral child. And as the intellect must lead, or does lead, to theism, and to theism interpreted not simply as meaning that a God must have started the thing but that a God is and works in the thing—a metaphysic and a theory of knowledge that is rational only as it rests upon a con-

stantly active personal God, a God that we must see and know as the author and the beginning of all that is—as the intellect leads us to the active, present, working God, so morals lead. But they lead to another view of this same active God: the righteous God; and there dawns on the consciousness of the individual this Being, this Infinite One, calling forth reverence, worship, hunger for righteousness, the flower of life, religion. Just as in childhood the unrecognized parent is active in life, and, on recognition, receives that rational gratitude which gives it a large place in the growing life, so the now recognized God, through reverence and worship and spiritual communion, has a great place in the growing life and adds to its possibility infinite growth. The not-we is God now seen in person. It was Paul's ambition, and it becomes ours now, to comprehend him and to get the larger life. John said we shall be like him when we see him as he is. "This is life eternal, to know thee the only true God." The we grows, in contact with the not-we; ourselves and our not-selves grow together. This is the pathway to the goal.

It is not necessary for us to prove that freedom in the individual was essential to its highest life. The Infinite created us that we might share his life, not simply to move about in that life as stars do in space, but to enjoy it; and in order to enjoy it we must be free. Otherwise his purpose was impossible. Whatever the risks, and he knew them, man must be free. This involves choice. We may or may not. Again, it is evident from observation that disobedience to the laws of growth produces forms of life which we call diseased. They are not forms lower in order, but they come out from certain forms by disobedience to the laws of growth and are characterized by movements in another direction called Death. The sinning soul is the dying soul. We go into a forest and stand before a group of great strong oaks. There is something attractive about these giants of strength. They push their branches out into space, their roots down into the soil: they are living. But another activity sets in and soon we come to a decaying spot in the tree, a mass of soft, spongy fiber; we have passed from the forest heaven to the forest hell, from life

to deadness. Now the same thing goes on in man; in intellect and morals we note a like process. Man, yielding to doubt or selfishness, does not advance in knowledge or morals. He does not reach a consciousness of God. He has left the pathway that leads to him. He has started for the far country, there to waste his substance as he goes down intellectually and morally. When he comes to the human hell his vision must be that of the prodigal, the explanation of his position that of Paul: "When they knew God, they worshiped him not [were not toward him] as God." What there is of vice, of crime, of evil in the world is the action of those diseased souls.

We may seem to have described a process without assigning the cause for it. One asks, Whence the source or the motive that led to this departure from the field of growth? It has been explained as a temptation by the evil one, but such explanation only moves the problem back a step further. It leaves untouched the problem, for we would yet ask, Why did man follow the suggestion presented? There must be some reason found in the man himself. This motive for disobedience must lie in the nature of freedom. When we come to the idea of freedom we can see the possibility of abuse, yet the risk was involved in what God wanted to share with us. The free spirit might itself desire to be as God. This is what it did. Childhood desiring to be as the parent is our living commentary on this fact. But we hear ourselves saying, Why this desire in the healthy spirit? What motive produced this disobedience? The method of creation is by race. We are not units, but members. There is race unity. This is a very different thing from heredity. Philosophy has caught up with experience. We have given up this notion as a factor in our thinking, as we have long ago as a factor in our living. The new creation is not united to the past by being the receptacle of its life. The child is not the organized virtues and vices of the parents. It is inded true that God gives us the children, but they are sons and daughters, not boys and girls. The categories of the emotional are as real and as valid as the categories of the intellectual. This calls for action within bonds of relationship

to other beings. Our acts are such as parts of the whole. Each act is in itself not right and wrong after some abstract standard of rights and wrongs, but in relationship to the good of the organism of humanity, of which we are members. In physical organisms the member has its normal action as part of the whole. Sever it from the whole, it has a short abnormal action; it dies. So with man. Disjoint him from the whole, his action becomes abnormal; he dies. All the vices, the immoral actions, the ethical wrongs that we know are the abnormal actions of the man as a unit, which if brought up to the normal action of the man as part of the whole would be corrected and would serve the highest good of all. Action in due relation as part of the whole is virtue, and brings health to the organ and life to all outside; action as an unrelated unit is vice and brings death to all. Motherhood means all that is good and happy; white slavery, cover the being as you may with culture or finery, means all that is bad, sad, sorrowful. In the one, the highest virtues and loftiest sentiments are developed; in the other the lowest vices and most degraded sentiments. But this action within the whole seems at times to retard the unit. He might go forward faster if he did not have the duty of relationship. Selfishness seems profitable. The unit takes itself from the whole in order to get more; but, acting as a unit, it destroys itself. So Jesus taught. That prodigal boy in the home as son, with his sentiments and his possessions divided among all, a member of the family, thinking he would get more of life alone said, "Father, give me what is mine; let me go and act alone." He wasted his money and himself in unrelated living. The work of Jesus was to bring us back to God; to reëstablish the broken relationship; to make us sons of God and brothers to one another. He set up the kingdom not by teaching ethics, but by producing conviction of sin that leads to the New Birth. Our action within the kingdom is to be the expression of the law of love.

Henry S. Nash

Art. IX.—PROGRESS IN CHINA

The elements of progress in the national life of China have been so variously estimated that it is by no means an easy matter to decide where progress can be truly found. The Marquis Tseng, when minister to England, wrote twenty years ago about "The Awakening of China," and those who supposed that the Marquis was standing near enough to the bedside to be able to detect the symptoms were surprised to find that, instead of awakening, the old giant, China, was only turning over in bed to take another slumber and to be convulsed with the nightmare of Boxerism. Lord Charles Beresford wrote of the "Breaking up of China" ten years ago and his warnings of partition seemed to be timely, but since then China has passed through a war against the world without losing her identity. On the contrary, one great nation has announced a policy of preserving her integrity and another has gone to war with the expressed purpose of restoring her lost provinces. Awakening or dreaming? to be divided or preserved? —these questions have been so variously answered that an estimate of true progress is most difficult. The fundamental cause of wrong or inadequate estimates is the immensity of the problem. It has become trite to speak of the hundreds of millions of the Chinese people, of the extent of their territory, of their long historical record and of their cumulative conservatism, and yet in these very common facts lies the explanation of the whole situation. What is true in one part of the empire is false in another, what may be said of one class of the people may be denied of another, what may be asserted to-day should be retracted to-morrow. As a nation they are homogeneous in some lines and heterogeneous in others; ultra-conservative at some times and over-progressive at others; materialistic in some matters and sentimental in others; quick in some movements and slow to stopping in others; liberal in some lines of thought and extremely narrow in others. Rome was not built in a day, even by her sparse population under sunny skies. Shall China be repaired and furnished

up to the standard of modern civilization in a generation? Her immensity and age must be considered as main factors in determining her problems, and no sporadic or ephemeral conditions can be used as criteria. While there may be discussion as to the present stage at which progress has arrived in China, and as to its future prospects, there can be none as to the basal principles upon which such progress is to rest if it is to be considered true. These have been so well established by the rise and fall of the various nations of the world, and their application has been so pointed in the rise and fall of various dynasties in the history of China, that their truth and universality cannot be called in question. It is also true that out of the various discussions of the Chinese people it has come to be recognized that there are certain strong elements in their character—such as contentment, willingness to labor, fondness for family life, attachment to the high ideals of the past. True progress must conserve all these good principles and must turn them into such channels as will ensure the greatest good to the empire.

To take a concrete example, what shall be said of progress in the conception of the form of government needed by China? At the time of the opening up of China to the commerce of the world it was taken for granted by officials and scholars that the form of government as then found was the very best possible. In its balance of powers between the metropolitan and provincial authorities, in the democratic freedom of speech allowed to the censors, in the division of responsibility between viceroys and governors, in the provisions for the humblest scholar to come to the front rank by success in the examinations, in the levying of the lightest possible taxes, in the free interchange of commodities between all parts of the empire, in all these pardonable pride was taken by thoughtful men. As late as fifteen years ago the inestimable value of any of the above governmental arrangements had scarcely been questioned. Now it is all different. The government is seeking to centralize its power around the metropolitan administration and to reduce the authority of the provincial officials. This has been made necessary by the imperative need of

uniformity in the administration of army, navy and foreign affairs. The freedom of speech on the part of censors is ceasing to be anomalous and has been assumed to themselves by nearly all the high officials of the whole empire, so that the time does not seem far distant when the censorate shall have ceased to exist, and for the reason that it is no longer required as a medium for the free expression of thought. The division of authority between viceroys and governors has grown to be a source of weakness, and as a consequence several governorships have been abolished. Examinations without schools of training have come to be recognized as inadequate tests for real merit, and they are now to be gradually supplanted by the certificates of schools. The burden of likin and of interprovincial barriers for the collection of taxes on goods in transit has become so heavy, since new modes of transportation by steam have come into use, that there has been a general outcry for their suppression. More wonderful than all the above, it is being more and more recognized that the former rates of taxation are proving insufficient sources of income for the increasing requirements of a more modern government, and that one of the most urgent problems of the present is to increase taxation without unduly oppressing the people. It is simply astounding that such far-reaching and radical changes have been brought about, but it must be confessed that they are all on the line of progress. Above all other causes which have brought about these changes, China's humiliation at her defeat by Japan ten years ago, and by all civilized powers four years ago, must be considered preëminent. As pride was her former weakness, so humiliation has come to be her chief source of strength. But has this progress been such that we can call it true? and—if so—what are its basal elements? I have no hesitation in expressing the opinion that it has been true, and in giving as my reason for it the increased feeling of responsibility among the governing classes, along with an increased interest in government affairs by the governed. If we try to judge of this progress by our Anglo-Saxon standards we shall quite fail to understand or appreciate China's changes, for we have quite come to the conclusion that our present form of democratic representative

government is not only the best possible for our country, but for all countries. Undoubtedly the elemental principles underlying our present form of government are founded on eternal truth and righteousness, but when reduced to their last analysis they will be found to be nothing more than the feeling of responsibility on the part of the governing, and interest in the government on the part of the governed. The system under which these principles can have sway is of small account as long as it is consistent with the genius of the people concerned; and it matters not whether it is absolute monarchy, limited monarchy, or republicanism. As Japan is working out a system of government unlike any that the world has yet known, and combining autocracy, aristocracy, and democracy, so China will work out a system adapted to her own needs.

Let us take another concrete example—the relation of China toward religious toleration. Happily in this respect we have a rather different condition from what we have been familiar with in our Western countries. With us the church when occupying the position of an established part of the state has taken to itself the right to dictate to the state what shall be its relation to nonconforming bodies; while in China the state has exercised its sovereign powers in these matters, untrammeled by the dictates of a priesthood. We have been familiar with the principle and practice of limiting the franchise to members of the church in various countries, and in fact throughout all Christendom it was once true that neither excommunicated persons, infidels, Jews, Turks, nor heathen could enjoy the full rights of citizenship. In Europe Russia maintains her orthodox church and penalizes any who either proselyte or are proselyted. In France the country is laboring under the restrictions of the Concordat of 1801, established between the First Consul and Pius VII. By it Catholicism was declared to be the religion of the majority of Frenchmen and the church property was restored to the bishops. The "organic articles" which were appended to the publication of the Concordat by the state have been the source of irritation down to our time, and of the present rupture between the French government and

the Papacy. In England, up to the ninth year of George IV, all magistrates, civil and military, were required to declare against transubstantiation and receive the communion according to the rites of the Established Church, and only in the reign of Victoria was a new liberal oath substituted for the oaths of supremacy, allegiance and abjuration. As to the English universities, it was not until 1871 that Gladstone was able to introduce a government bill admitting dissenters to degrees and endowments in Oxford, and it must be noted that it took a long process of observation to educate the broad-minded Gladstone out of his opinion, expressed in Parliament at the age of twenty-four, that "the universities were practically seminaries for the Established Church." In America the Plymouth colony, which was made up of Puritan members of the Church of England, soon set up their own style of church organization and made it impossible for anyone who dissented from them to have full civil rights. They discriminated alike against Papist and Episcopalian, and made their Congregational tenets the test of orthodoxy. Happily we are now past all these unjust distinctions, and can worship under our own vine and fig tree, none daring to molest or make us afraid. But we have come to this condition so recently that in considering China we must not forget the pit from which we ourselves have been taken. In its introduction into China, in the early part of the nineteenth century, Christianity was considered to be wholly political and its missionaries to be spies in the vanguard of Western advance. The making of the various treaties did not allay this feeling, for the Christian religion as well as commerce has gained the advantages accruing to the successful appeal to armed force. The era of a better understanding of Christianity began in 1891, after the unfortunate massacre in Wusueh and riots along the Yangtse, when an Imperial Edict was issued in which the benevolence of Christianity was praised and the right of missionaries to purchase property anywhere in the interior was acknowledged as an established custom. During the Chino-Japanese war and during the Boxer outbreak the phrases of this Imperial Edict were often quoted in the proclamations of magistrates

protecting missionary property. It has now become quite a fad for officials to praise the doctrines of Christianity and the deeds of missionaries, but I am afraid that very often this praise is misunderstood when it is sent home for publication in the church press, although it could hardly be misunderstood by well informed missionaries on the field. However, it is undoubtedly true that there is abroad a better understanding of the principles and purposes of the Christian church. Along with this has grown up a new zeal for the old religions of China. Mohammedanism had a special commissioner of high standing from Turkey during 1900; Buddhism is taking on new life as it comes into renewed contact with its confreres from Japan, and a recent striking evidence was given of this fact by the proposal to turn over the monasteries of the province of Chehkiang to the Japanese propaganda. The young scholars of the Confucian school are feeling a stirring impulse to impress the doctrines of the sages upon the rising generation in new and practical ways, celebrating the birthday of Confucius in imitation of our Christmas festival and emphasizing the bimonthly ceremonies of homage. This new attitude of zeal for the existing religion is not surprising, for religious toleration must not be confounded with religious indifference. It is one thing to care nothing for any religion, which is practically the present condition of Japan, and quite another thing to be tolerant of other faiths while stoutly maintaining the value of one's own. It is just in this respect that the progress of China in religious toleration appeals to me as being true; for along with a greater respect for Christianity has followed a new ardor in preserving the old faiths. The purposes of Christianity, and the proper relation between the government and the church, have never been so well expressed in any official document as in Article XIV of the United States Treaty signed in October, 1903; and the fact that such a document was signed is one of the best evidences of true progress in religious toleration. It is only reasonable to expect that troubles between converts and non-converts will soon be unknown.

I shall refer only to one other instance of progress in the

national life of China: education. In this missionaries have been the pioneers and are still the leaders, although from the present outlook they will not retain their leadership long. The old educational system of China was founded entirely on the Thirteen Classics and consisted in the handing down of the literary forms and high moral teachings of a former generation. Nothing but the highest praise can be said of a system which inculcated family virtue, governmental righteousness, and obedience to the decrees of High Heaven. In literary forms it was elegant, chaste and forceful. Its literature was marred by traces of credulous superstition, but never besmirched with the immoralities of Greek and Roman writings. In the stress which it laid upon the ideals of past ages it only recognized the obligation which the people of one generation have to remember the labors of their forebears. As was once forcefully said by John G. Whittier, in an ode which has only recently been published for the first time:

> "Then let the tales of old be said, the songs of old be sung,
> And guard each relic of the past that to your heart hath clung,
> The memory of the noble hearts that slumber in the dust
> Aye, shrine it with life's present things—a high and holy trust."

It is only a source of strength to remember the noble achievements of ancestors and to praise their virtues in worthy words. And it must be acknowledged that, previous to China's introduction to the outside world, her old system seemed sufficient for the needs of her people. It trained her statesmen, encouraged a healthy output of books and gave dignity to her scholars before the people. It conquered every other system which it met and became the dominant factor in the life, not only of China, but of Korea and Japan as well as of the small countries to the south. Such a remarkable achievement, influencing so many people, cannot be asserted of any other system previous to the development of modern education. However, it has not proved sufficient to withstand the inroads of international learning pressing upon it from without. At first it yielded not an inch, and only allowed that certain persons not of its own number needed to acquire other knowledge so as to be able to meet outsiders on their own level.

Then it found it necessary to spare even some of its own number for such learning. Later it began to include the smallest possible amount of such education among its own requirements and standards, until at the present time the advance has been so great that the scholar who knows nothing of the new learning cannot escape ridicule, no matter what his knowledge of the old system may be. Neither respect for the old system nor the need of its teachings has been done away with, but it has been found insufficient and only complementary to a broader system. Furthermore the new is no longer treated as alien or antagonistic to the old but as being part of a great whole. The new has won the day just as the Atlantic Ocean beat the wrathful Mrs. Partington. One of the most remarkable effects which the changed conditions have brought about is the reform which is being gradually but steadily introduced into the old method of teaching Chinese literature. Among the new generation of scholars it is quite out of date to put boys through a course of repeating from memory the Four Books and the Classics, to be followed by a guidance through the weary mazes of the standard essay. Now there are primers, readers, copy books, grammars, elementary drawing books, geographies, arithmetics, science readers, and even books on vocal music. I am afraid that our mission schools are not keeping in the front in their adoption of the new scientific methods of teaching Chinese but are still content to leave this instruction to the tender mercies of an ordinary old-fashioned Chinese teacher. Another effect of the new system is the impetus given to the study of foreign languages. None of the modern schools above the primary grade fail to provide instruction in one other language, in most instances either Japanese or English; and thus they justify the policy of the mission schools, which in former years bravely taught English for its educational value. These new schools also send their best students abroad after they have had a few years of training and thus in another respect justify the foresight of those self-sacrificing missionaries who sent students home for education at their own expense, and often in the face of opposition.

If we find true progress in the national life, what shall we

say of the church of China? I am sure that none who have had actual experience in missionary work would be deceived into thinking that many of the seeming evidences of progress are to be considered as true. The mere addition of a large number of inquirers who are anxious to join the church, the fulsome praise of officials or gentry when a new preaching hall is opened, the new attitude of the people in being willing to make contributions to Christian work, the demand for books published by Christian societies, these may or may not be evidence of progress. Much less can it be estimated by the gradual spread of the peculiar forms and doctrines of any one of our various divisions of Christianity. We must look for progress in the church on the lines of what is permanent. Our real Christianity is morality, sympathy, sacrifice for others' good and obedience to Christ's teachings. All progress must be the development of these qualities in increasing numbers of people and in increasing intensity among those already influenced. The moral life of Christian converts must be on a higher plane as to honesty, integrity, truthfulness, unselfishness, than the life of any non-Christians. The broad principles of morality must have sway and dominion over their lives. The singing of hymns, the ability to lead in prayer and to make a public address are but so much sounding brass and tinkling cymbals if not founded upon the basal elements of morality. There can never be a Pentecost in the church before there has been a Sinai. The law proved a schoolmaster to lead to Christ among the Jews and so it must ever do. The elements underlying true progress in the church are higher ideals of morality, broader charity for less favored neighbors, new zeal for the welfare of others and constant dependence upon an ever-present Saviour. My own observation leads me to believe that, judged by these standards, there is true progress in the church of China.

John C. Ferguson

Art. X.—COLLEGE EDUCATION AS A LUXURY

A recent unfair utterance to the effect that some of our great universities are becoming fashionable country clubs for the sons of the rich may well lead to certain pertinent questions. Why are American boys going to college, or why do their parents send them? And what should be the aim of the Methodist Church in providing educational facilities? A study of the American student body gives impression of diversity of motive. Three types of ideal seem to be dominant, and we may well call them the American, the German, and the English ideals.

The first is primarily practical. A generation ago it dominated all our American colleges, and gave impulse to the army of college graduates now in middle life and filling positions of trust throughout the country. The boy went to college to learn the "open sesame" which the doors of opportunity would obey. He usually came from a home of modest competence and his parents wished him to take a place in the world beyond the limitations of his home surroundings. They sent him that he might equip himself, not necessarily with so-called practical knowledge, but at least for practical conquest in life through the broadening and deepening of his mind. The political, professional, religious ambitions which governed his education took this eminently practical, though not necessarily selfish form. The son of the farmer of moderate means, with or without assistance from his father, by teaching district school, by severe economy and private study was able at last to knock at college doors. Then, by doing chores, by running a boarding club, by summer work, together with a conscientious fighting of debt, he passed through his college years. His eye was fixed on one goal—practical success in the life beyond the college. He had no time to kill: his college hours had cost him too much to be wasted in idleness or dissipation. No self-discipline in books and in classroom seemed too hard for one whose presence there was the fruitage of a long and purposeful self-discipline in humble tasks. Manliness, pluck, self-control,

integrity, were better products in him than knowledge and taste. He learned to think, rather than to acquire; to see essential truth in matters, to grasp problems, even to debate and orate. He came out of college with less technical learning and grammatical science than is given by our more highly developed educational equipment run on exact educational principles, but he was masterful, and soon proved his mastery. Nor is this type of student disappearing from our colleges, any more than practical purposefulness is disappearing from American character. It has, however, become comparatively less frequent in our richer and more famous colleges, with their clientele among the rich. The extravagant cost of even the necessities of life in such institutions has driven him elsewhere. The mere cost of tuition, not to speak of the greater demand on his time and money before college doors will open to him, has made him seek the small provincial college or the free state and denominational institutions. There the scale of living is within his meager abilities, the technical scholarly requirements for entrance are not so high, the opportunities of self-help are simple, and lie within the capacities of a strong and determined manhood. He may be deprived of extensive libraries and laboratories, he must forego club life and social dissipation, cosmopolitanism and the arts; but he does not forego purposefulness of character, and this in the long run carries him far along toward his goal. In its obscure corner the small college, which is giving itself to the youth of this type, is doing a vital work for the nation, and should not be permitted to die, nor to be swallowed by the big university trusts. The rescue of these colleges from financial distress has been a great benefaction; but it must not defeat its aim by raising the humble college to an ambitious and elaborate university, for thereby the scale of living is raised in turn, and the institution becomes inaccessible to the class it was really benefiting.

The second motive for education is scholarly rather than practical. Here and there among the boys of our land, in all grades of the social scale, are found eager, inquiring minds, stirred by a noble curiosity, intent on fuller mastery of some field of

knowledge which has interested the boyish imagination—chemistry, geology, electricity, history, ethnology, language. They have nature's stamp on them as scholars, and their true aptitudes of mind if rightly directed will lead them to wide conquest in pure scholarship. They will become inventors, investigators, discoverers. They will know the truth for truth's sake. This type of mind has been eminently characteristic of the German nation, and we may well call it the German educational motive. It has been fundamental to the recent magnificent achievements of the German nation. For such as these no expense of laboratory or library, no cost in the employment of trained specialists, is too great. Our highly specialized technical schools and university departments have concentrated themselves upon answering the demands of this class. The influence of the German University system has strongly impregnated the faculties of such institutions, and they are most fully in sympathy with such scholarly aims. Through this class, purposefulness of character is ever bearing rich fruitage in the American scholar.

But there is still a third motive, found in ever increasing prevalence among the college students of to-day. This regards the college education as a luxury, as a matter of social prestige both in and out of the college world. The student comes from a home of comfort, possibly from a home of luxury. He neither needs to fight for a door of opportunity nor does he crave knowledge; he enjoys social life and wishes to be a good fellow among the fellows and to win social distinction. He cannot be long in observing that the college, especially the famous old college, gives such distinction. He, therefore, does not go to college for hard work. And in the leisurely round of semi-tasks he will prove his character. If vicious, or weak, he may become a prodigal and a gambler; if lazy, he will prove a loafer. But if he has a strain of fine manhood, and comes from a home where luxury is no novelty, he will lead an urbane but not a strenuous life as a student; he will become much of a gentleman, even though he be but moderately a scholar. He desires luxurious dormitories and club houses, trips to the great cities, fashionable social gatherings,

banquets, theaters, and the many appurtenances of luxurious living out in the larger world. In his scholastic relationships he is contented in maintaining himself well enough to gain a respectable pass, and looks down with contempt upon the *grind* working for high standing. As a gentleman he would almost as soon confess a taste for small trade as a diligent enthusiasm along some line of study. For the young American whose future career is assured in a well established business, and who is destined to a subsequent life of such luxury, it offers an admirable training for his world. He will be more graceful, urbane, intelligent, self-poised. The increasing wealth of the country has created a demand for this type of education, and the extensive social equipment of the large fashionable universities has followed naturally. To-day, in the eyes of no small number of students wishing to enter college, this social equipment is more important than the literary or scientific facilities. Nor is this type of American education to be deplored, even though it is undemocratic in its tendency. If we have rich men, it may be well to make them graceful, urbane, and intelligent, to relieve them from the intense driving energy of pure commercialism. In the elevating avocations of the rich they will find a higher life for themselves. This is undoubtedly an education for the classes as opposed to the masses. But we have classes in American society and they need education; and they must have an education suited to their own needs. The educational ideals of the two great English universities well suit this demand. And the plan of President Wilson toward the introduction of the English system of instruction at Princeton points to the ultimate adoption of this educational ideal. But there may be a genuine and practical peril in this last type of education for the average boy of the middle classes. Through the blind pride of parents, their desire that their children may rise socially, the boy often becomes a victim of a fatal mistake. He is sent to learn the amenities and luxuries of the rich, to fall into that easy disregard for a career which is natural and harmless to a boy with an assured business future and an ample income. He is supplied with pocket money in lavish profusion, from the point of view

of his own class, that he may rival in dress and social prestige the son of the millionaire. He is encouraged to disregard the relationship between the rigid economies of home and his own selfish extravagance. In the acquirement of expensive tastes and habits he lays the foundation of a bitter discontent with his limitations which will darken his whole life. He loses the practical purposefulness and manly economy which he so much needs in mastering his own life problem. Even if he comes from college with fair student record and unblemished morals, he has unfitted himself for real achievement in his own possible sphere. No success within his grasp will seem adequate to win his own ideals of comfortable living. If the middle-class boy must take his education side by side with the millionaire, let him learn a Spartan self-control when tempted by the luxuries near him. Let him assert for himself peership in intellect and character, and not in spendthriftiness. But this too often lies beyond the boy's force of character. His only safe course may lie in choosing an institution where the temptations to luxury are less insistent; for error at this point of choice has given rise to many of our most tragic failures among young collegians.

Evidently the obligation rests upon Methodism to provide for the great masses of our Methodist membership. Not attempting to rival Yale, or Harvard, or Princeton in social equipment or prestige, our host of small provincial institutions is doing an essential work for American youth; they are making for true American manhood. We must not lose faith in the value of democratic substance as compared with aristocratic display in college life. We must also maintain at highest possible effectiveness the scholarship and scholarly equipment of our college teaching. If Methodism will be true to such an educational program it cannot fail to increase the potent influence it has for many years exercised over American education.

Chas. D. Hodell

Art. XI. THE MANY AND THE ONE[1]

The older I grow the more and more I become impressed with the thought of how completely we live on the surface of things. We go about our business from day to day, we eat, and drink, and sleep, relieving the monotony of the dull routine by means of the various forms of amusement offered by society or by those whose business it is to purvey to the play instinct of the human mind. Our eyes are kept fixed to the ground, our hearts are cold, and we act as if the whole world was bound in by our own narrow horizons. Yet think what marvelous things are happening all about us. At this very minute, far across the sea, the moon is shining on the snow-capped mountains of Switzerland and on the lonely campagna of Rome. Around the poles to north and south the desolate plains of ice and snow stretch endlessly away; the oceans are busy with their "priest-like task of cold ablution round earth's human shores;" of the great cities scattered over the world, some are hushed in slumber and some are busy with the multiplied industries of modern civilization, and everywhere is being played the eternal tragedy and comedy of human life. And all the while this earth of ours, with its freight of human souls, is sweeping through space with unimaginable velocity, in the midst of star-clusters, solar systems, and nebulous masses containing the germs of future worlds. All this sounds like a fancy sketch, a rhetorical period, a poetic outburst, and yet it is absolutely true—although, peradventure, not one of all the eighty million souls in the United States may have given it a single thought this day. It is only in times of deep experience that the veil of the commonplace is lifted and we catch a glimpse of the eternal and awe-inspiring verities that lie beneath the surface of our everyday life. When the terrible eruption of Mount Pelée overtook Martinique, in which 25,000 souls were annihilated in the twinkling of an eye, we felt for the moment the

[1] Address delivered before the Student Body of Wesleyan University, Sunday afternoon, March 25, 1906.

awfulness of the forces of nature amid which we tread with such airy nonchalance. When President McKinley uttered his dying words the whole country was swept by a wave of spiritual uplift before which the ordinary events of life faded into insignificance. When a fearful disaster like the burning of the General Slocum or the Iroquois Theatre in Chicago occurs, and we learn how even young boys risk their lives to save others, we see below the hard exterior of unlovely man the elemental feelings of love and pity which lie at the heart of humanity. It is the high task given to poets, prophets, and seers, but above all to religion, to teach men to look beneath the surface and see the world of beauty, truth and goodness which there exists. Moncure Conway says of Thoreau, that every plant, flower, fish or lizard was transformed by the wand of his knowledge into a mystic beauty. Wordsworth in those lines declared by Tennyson to be the noblest in the English language has interpreted for all time that spiritual presence in nature which "disturbs us with the joy of elevated thoughts," and "whose dwelling is the light of setting suns;" while Shelley, in his high ethereal flights, has opened a wide breach in the *flammantia moenia mundi*—the flaming ramparts of the world—and has shown us the vision of life against the background of eternity.

> "The One remains, the many change and pass;
> Heaven's light forever shines, earth's shadows fly:
> Life, like a dome of many-colored glass,
> Stains the white radiance of eternity."

Professor William James, in his Psychology, says that to the newborn child the world is a big, buzzing confusion. And so it remains to most of us all through life. The highest ideal of education is not to enable us to make fortunes, or to win power and fame—all of which is good in its place—but to get order out of this confusion, to catch the music behind the apparent discord. It is to train the intellect, the imagination, and the spiritual sense, to satisfy the innate yearning after truth, and so to give peace unto our souls. The child is born; the years pass away. Little by little the "big, buzzing confusion" is brought into

some kind of order, enough for our daily tasks and needs. We go to school, and then to college, and take up the study of many things that apparently have little to do with the mere business of life. We read history and see the progress of mankind from a state of savagery to the present. We turn over the annals of Greece and Rome, of the Middle Ages, and the Modern world, and at first sight it seems a hideous picture—an orgy of bloodshed, and rapine, tyranny and lust.

We study science and catch a glimpse of the process of evolution, we see something of the wonders of stellar space and the equal wonders of the microscopic and inframolecular world. But the whence, the why and the whither of it all, who knows?

We turn to philosophy and see men vainly striving to find some key to the riddle of the universe. We see the conflicting schools of Plato and Aristotle, of Nominalist and Realist, the Idealism of Schelling and the Pessimism of Schopenhauer, and again we wearily turn away with our minds confused. Our knowledge increases—yes—but the big, buzzing confusion still remains. What is truth? What is the difference between right and wrong? All around us we see pain and suffering, sin and shame; the humble and virtuous crushed, and the wicked prosper.

Yet in spite of it all we feel there must be some explanation. There is an ineradicable instinct within us to synthesize the Universe; to overcome the antinomies which rise like the Pillars of Hercules on the outermost limits of Time and Space, saying to the adventurous soul of man as he navigates strange seas of thought, "Thus far shalt thou go and no farther!" Whatever we may think of the reality of the spiritual life, the fact of the religious consciousness is indubitable. Born with the first man who turned his wondering gaze about him, in those far-off days when the world was young, it is destined to endure until the last inhabitant of the globe shall see with his dying eyes this earth of ours fall into the icy grip of the cosmic cold. What St. Augustine says in his Confessions, "Thou, Lord, hast created us to be thy own, and our heart cannot be at rest till it find peace in Thee," has been repeated times without number

by poet and prophet, down to the day when Wordsworth wrote these lines:

> Whether we be young or old,
> Our destiny, our being's heart and home,
> Are with infinitude, and only there.

And so all earnest, seeking souls—your soul and my soul, if we will—endowed by God with intellectual powers, with imagination and sympathy, with love for the good, the beautiful and the true, may develop from year to year, may see more and more clearly through the mists of doubt, may rise out of the big, buzzing confusion into the light of eternal truth; until

> The lovely members of the mighty whole,
> Till then confused and shapeless to our soul,
> Distinct and glorious grow upon our sight,
> The fair enigmas brighten from the night.

Not the learning of the pedant, or the practical skill of the selfish seeker after gain, is the real object of education in its highest form. The only knowledge that counts when we stand face to face with the eternal silence of those infinite spaces which chilled the heart of men so different as Pascal and Herbert Spencer is the knowledge that builds up the soul, which makes us wise and serious, and which gives us the peace that comes from a conviction that amid all the apparent conflicts of life rules the kind and loving heart of an all-powerful God.

And so this afternoon, on this Sunday of Eastertide, as the skies are blue and a faint stir of spring is abroad in the land, telling us that nature is joining with our own hearts in preparing to celebrate the resurrection of our Lord, I bring you this message—the true end and aim of all higher education. I hold up to you the ideal of a man seeking truth in all its forms: in science, philosophy and literature; striving to gain an adequate conception of God's thoughts as manifested in creation and making all things work together toward an insight into the meaning of the Divine will; growing day by day, not alone in knowledge and power, but in reverence and in charity; and, as we see the truth more and more clearly, feeling in the uttermost recesses

of our souls the soft flowing in of the tides of the great sea of God's love. Ages ago, Plato, "der grosse Pfaffe," as Eckhart called him, before whose bust Marsilio Ficino was wont to keep a lamp burning day and night as to a saint, the one pagan who has influenced Christianity almost as much as St. Paul or St. Augustine, wrote the following passage, one of the noblest and most beautiful in all literature: "The object of love is not Beauty, but Eternity, though only in the beautiful can it bear fruit. The lover begins by loving some one beautiful person: then he feels bodily beauty everywhere; then beautiful souls and deeds and habits, till at last he can open his eyes to the great ocean of the beautiful in which he finds his real life. Perfect Beauty is not like any face, or hands, or bodily thing; it is not word or thought; not in something else, neither living thing, nor earth, nor heaven. Only by itself, in its own way, in one form, it forever *is*. If a man can see that, he has his life and nothing in the world can ever matter to him."

If we live with this object in view, there will come a day when the confusion of life will cease; when all we study, books and nature, science and art, and the experiences and feelings of our lives, will fit into a harmonious system; when we shall be able to say with Wordsworth:

> Whate'er
> I saw or heard or felt, was but a stream,
> That flowed into a kindred stream.

If we live with this purpose in view we may enjoy our youth while it is here, may take our part in the battles of life, and may have a serene and peaceful old age.

It is one of the strangest things in literary history to me that, in an age when active life is so supreme, a book like the Rubaiyat of Omar Khayyam should be so popular. Admire if you will the subtle charm of these verses of a pagan pessimist:

> Yet Ah! that spring should vanish with the rose!
> That youth's sweet-scented manuscript should close!
> The nightingale that in the branches sang,
> O whence, and whither flown again, who knows?

Yet let us not take these lines for our motto in life. We

know indeed that the days of youth and wine and roses pass away, that changes come over us all; but work and love and duty still remain. More wholesome by far is the teaching of Emerson, the great American mystic, as he has been called, "whose beautiful character was as noble a gift to mankind as his works": "That which befits us, embosomed in beauty and wonders as we are, is cheerfulness, and courage, and the endeavor to realize our own aspirations. Shall not the heart which has received so much trust the Power by which it lives?" All, indeed, is vain without religion. With it we can feel the joy of life, the subtle charm of nature and art, the vigorous satisfactions that accompany the activities of a healthy mind and body, the sweetness of love for family and friends, and above and beyond all things we can have peace in the feeling that over us all is the God of pity, tenderness and love. And at last it may be our privilege to look out on the unknown sea of the future with unruffled calm and untroubled eyes, as Tennyson did when, a short time before his death, he wrote these lines:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Oscar Kuhns.

Art. XII.—SOME MORE "GOOD TIMES IN RELIGION"

The train boy came along. I called him Mercury, because he was as indefatigable, irresistible, and, I fear, as unreliable, as that classical old pagan could have been in his wildest moments. Having refused pepsin, chewing gum, milk-chocolate, blue glasses, peppermint drops, smelling salts, peanuts and bananas, a feeling of mingled pity and mirthfulness made me buy a magazine. In my search through Mercury's pile for a good one I pounced upon the March Everybody's. A few hours later, while we were waiting in Cincinnati for a southbound train, my companion, Helen Palmer, began to read aloud Mr. Wood's interesting article, "An Old-fashioned Revival, or Good Times in Religion." Soon the station was filled with an eager crowd who, like us, were going to Nashville; for the great convention of the Student Volunteer Movement for Foreign Missions was to begin there the next day, and we were delegates. As we went to the train there was much shouting of college yells and waving of banners; but beneath the gaiety was an earnestness and expectancy unlike anything we had ever known. Lying in our berths that night, as the train rushed southward, we felt that there was a "good time coming," a time which, though not old-fashioned, was to be rich in feeling. It began the next day, even before we reached our destination, in the sense of fellowship we found with other travelers on the long train: a German missionary from Borneo, an American from Japan, a courteous Canadian, were pleasant to talk with. Then, as soon as we entered Nashville, the citizens began to give us a good time, so good, in fact, that, when the Convention closed, we didn't want to leave. The courtesy, hospitality and graciousness of the South, the beauty of the city, the exhilaration of the great assembly, all went into the making of a good time. But how about the religion in all this, do you say? It follows closely. The gathering of five thousand students, teachers, bishops, missionaries, and secretaries was opened by singing two martial hymns.

The volume of sound, the earnest faces, the real feeling made these hymns a sacrament. Then, Mr. Mott and Mr. Speer, two great leaders of the Movement, in short, simple, direct speeches, gave to the hushed audience their high spiritual ideals, their conception of the Student Volunteer Movement as a means for the "evangelization of the world in this generation," and the significance of the Convention in the purifying and strengthening of the life of every delegate. That was "a good time in religion." There was no emotional excitement, but there was a quickening of the intellectual and spiritual being as earnest-faced, sensitive students, the picked men and women from the colleges of all North America, who had come together to study the needs of the world, thought seriously of the purification of their own spiritual lives as the beginning of real service to the world.

That was "a good time in religion" when, after singing, "O Zion, haste, thy mission high fulfilling," Dr. Robson, of Edinburgh, talked on "The Supreme Business of the Church," and J. Campbell White made a forcible appeal for the giving of our best to the world, as he emphasized the fact that every instant a soul from the non-Christian world passed into eternity. Slowly, solemnly, he began to count the seconds till sixty had passed, and the thought of the threescore departed lay heavily on the congregation, while one after another said to himself, "Shall I not go?" Then, as if in answer, came the song,

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train."

* * * * * * *

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed;

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may strength be given
To follow in their train."

And some said, thinking of the sixty souls a minute, "I follow in their train."

But one cannot even mention all the marvels of that week. The five days were one continuous good time, with the strongest of intellectual and spiritual reasons for solemn rejoicing. The greatest Protestant leaders of the religious thought and feeling of all the world were there. All colleges, from Cambridge and Edinburgh to our Western schools, were represented; all denominations, from the Church of England to Mennonites, met fraternally, and all races were either represented or pleaded for. Ah! that was a good time, when differences of country, of race, of denomination, of creed, all melted away. John Wesley would have rejoiced in it. How it would have touched his heroic nature to see the response, silent but very real, made by the throng of serious students, as, one by one, eager workers told of their fields, showed the needs of the world, and called for the strong young lives before them. When a head was bowed suddenly one knew that the battle was on. Perhaps after a while, when the quartette sang as a prayer,

"Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me,"

the battle was won, and those sitting near saw a pale but glad face with a light not of this earth upon it and the destiny, not of one soul, but of many lives, was settled. The Fathers themselves could have wished for no better time than when the multitude, after such experiences, sang:

"Faith of our fathers! holy faith!
We will be true to Thee till death!"

On Sunday morning, when Bishop Thoburn, weak yet strong, wearied yet earnest, made an impassioned plea for India, and called for one hundred young men and one hundred young

women to meet him there; and when Bishop McDowell, with great power, pointed to the risen Son of God, and to his mother saying: "Whatsoever he saith unto you, do it," was a time when athletic young men, broad-browed and clear-eyed, wept, with no thought of those who sat beside them. Perhaps a hundred heads were bowed as the call was heard and answered in anguish of soul, for it is not easy to leave home and friends, the comforts and luxuries of life, the chances of professional success and honor, perhaps even love itself, for the hardship, discomfort and peril of the missionary's life in China, Japan, Africa, or some other darkened nation. So we went from every service as from a most holy place.

At the last session the Honor Roll, a list of more than a hundred student volunteers who had died during the last four years, was read, the words falling through a tense silence. The secretary gave the name, the college, and the field of work of every volunteer. And twice he added, after a pause, "Suffered martyrdom." Then some decisions were made, while the congregation sang:

"For all the saints who from their labors rest."

That was a good time; one of the best. And then came the climax, when those to sail within a year were asked to rise and nearly two hundred and fifty responded, telling where they were going, and why. To some that was the best time of the Convention, for they said then, "I, too, will go. This heroism is for me." Very reverently we sang the hymn ending:

"O Trinity of love and power!
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go,
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea."

Never could ecstatic father or rapt nun, ardent reformer or earnest enthusiast have known a joy stronger or more subtle than was ours as we sang, after the farewell message, the Convention hymn:

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release."

And then the great meeting was over; yet not quite, for delegations remained in the auditorium, by colleges, to pray. In front of us the Oberlin delegation, fifteen strong, held a meeting of praise for one of their number who had signed that evening the card which says, "It is my purpose, if God permit, to become a foreign missionary." Our delegation, smaller, but filled also with eager purpose, had its own service of praise. It was a good time. Ah, Luther and Calvin, John Wesley and Jonathan Edwards, Peter Cartwright and Father Taylor, this was a meeting for you, and because of you and all the saints who fought like you, and, like you, had "good times in religion." Not in method, but in spirit, we are one. You followed in His train; we follow in His train. One thousand new volunteers, as the result of the Nashville gathering, will go forth to publish "the glad tidings" you published. And three thousand or four thousand others, students and teachers, go back to colleges and churches with lives purified and enriched to make missionary service the objective of professional success. Ah! yes, it was a good time, one of the best for centuries; the colleges are having good times from it now, and will have for long, while even to the ends of the earth the good time runs.

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia! Alleluia!"

Grace Louise Robinson.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

CARLYLE spoke his word as to the Value of the Human in *Sartor Resartus:*

To the eye of vulgar Logic, what is man? an "omnivorous Biped that wears clothes." To the eye of Pure Reason what is he? A Soul, a Spirit, Divine Apparition. Round his mysterious ME, there lies, under all these wool rags, a garment of flesh (or of senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with azure Starry Spaces, and long thousands of years. Deep hidden is he under that strange Garment; amid Sounds, and Colors and Forms, as it were, swathed-in, and inextricably overshrouded; yet it is skywoven, and worthy of a God. Stands he not thereby in the center of Immensities, in the conflux of Eternities? He feels; power has been given to him to know, to believe; nay, does not the Spirit of Love, free in its celestial primeval brightness even here, though but for moments, look through? Well said Saint Chrysostom, with his lips of gold, "the true Shekinah is man"—where else is the God's Presence manifested not to our eyes only, but to our hearts, as in our fellow man?

THE FERNLEY LECTURES

IN 1869 John Fernley, Esq., of Southport, England, a most generous donor to Methodist institutions in that country, established by his own gift a fund to provide annually for a lecture designed "to explain and defend the theological doctrines or the ecclesiastical polity of Wesleyan Methodism in a manner adapted to the necessities of the times, and for the benefit of the candidates for ordination and the laymen who attend the Conference." This prescription as to the character of the lecture has been interpreted somewhat freely and a considerable range of topics has been allowed. The series of lectures since 1870 makes a valuable set of books. Such a lectureship adds a fine item of interest and of advantage to a church's life. We suggest

that there is an inviting opportunity for some layman or minister of the Methodist Episcopal Church to establish a fund for a similar lecture, to be called by the donor's name, and delivered, say, quadrennially, before each General Conference. Twenty thousand dollars would provide perpetually for such lectures and for their publication.

It may well be doubted if any of the Fernley lectures has been better fitted for wide popularity or more straightly aimed at the mind of its time than the Thirty-fifth, delivered in 1905, by Dr. W. H. Fitchett, president of the Australian Methodist Conference, on "The Unrealized Logic of Religion." The lecture is a study in credibilities, making a volume of two hundred and seventy-five pages, divided into nineteen chapters which treat of the unformulated logic which is found in History, in the Changed Calendar, in the Keystone and the Arch, and in the Missionary: in Science, in the Irrelevance of Size, in our Relation to Nature, in Verification, and in the Sunset: in Philosophy, in Proportion, in Ourselves, and in the Infinitesimal: in Literature, in a Hypothesis, and in Human Speech: in Spiritual Life, in Answered Prayers, and in Design in the Spiritual World: and in Common Life, in Unproved Negatives, in Half-Knowledge, and in the Reasoning of the Unlearned. One of its mottoes is the saying of J. H. Newman: "The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us." The Introduction begins thus:

> There exists a somewhat distressful form of religious literature known as the Evidences of Christianity, in which we have the argument for the Christian Faith set forth at length and on a scheme of what may be called scheduled logic. We are offered evidences internal and external; proofs direct, indirect, and collateral; arguments *a priori*, *a posteriori*, and intuitional. The whole is a demonstration which derives its cogency from the facts of history, the frame of the physical universe, the characteristics of the Bible itself. We offer no disrespect to this demonstration of the Christian Faith. It is a stately structure of proof, with deep foundations and sky-piercing summits. But to master the scientific and formal evidence is the business of experts. For the man in the street, the man whose business is not theology, or literature, or scholarship, life is too brief, duty too urgent, the hours too swift and crowded, to make any adequate study of these "evidences" possible. Moreover, who can afford to wait for a faith till it is built up, course after course, on a foundation of scientific argument? Nay, even if we have mastered this great technical demonstration, we must for practical purposes forget it. Who goes back to the categories of formal logic in search of a tonic for a sick faith? Religion, in a sense, is never a deduction: it is, as Newman says, "a message, or a history,

or a vision," in a word, an experience. . . . But beyond any fact of consciousness, or any particular experience, is the argument derived from the harmony of all facts and all experiences. And for Christianity, what better proof can be asked than its profound, unbroken, multiform harmony with the principles on which the universe is built, with the facts of history, and with the unbroken experience of the race; a harmony which is expressed in a thousand forms, and can be verified in a thousand ways? . . . . There are proofs of the truth and divinity of Religion which lie closer to us than any formal arguments can. They are incidental, infinitely various, apparently unrelated to each other, yet converging to one conclusion. Some of them are not usually recognized as proofs, yet their evidential value is great and perpetually expanding. It is not easy to describe them.

Sometimes they consist of correspondences (analogies unexpectedly discovered, high as the roof of the heavens and deep as the soul of man) between the physical and the spiritual; harmonies suddenly made audible between faith and science, between things in the material order and things in the spiritual. Sometimes they take the form of spiritual intuitions strangely verified; of great spiritual truths found hidden in physical facts and suddenly breaking out from them. . . .

Sometimes what we have called the unrealized logic of religion is found in a vision of the contrast betwixt the majestic structure of Christian faith, standing undestroyed while centuries pass, and the broken and forgotten shapes of unbelief which have opposed it. The centuries are strewn with the wrecks of forgotten unbeliefs, of theories intended to refute Christianity and to take its place. No one has written yet, or has written adequately, the history of unbelief; but when that is done it will be one of the most powerful arguments for faith the human mind knows. Sometimes, again, a glimpse of what may be called the whole trend of the accumulating knowledge of the race constitutes a new and hitherto unrecognized argument for religion. Who can fail to see, for example, that steadily, and with fast-growing momentum, the scientific interpretation of the universe turns in the direction of Christianity? The purely materialistic reading of the universe is—by all serious thinkers at least—discredited. Matter in its last analysis is found to be only a mode of Force; and Force, when analysed, is the expression of Will; and Will is the quality of a Person. And so science itself, drawing aside one obscuring veil after another, is showing us—dimly seen behind all veils—the figure of a personal and ever-working Creator. We do not always see this; but when it is seen, how the vision reinforces faith! We have only to contrast such typical scientists as Lord Kelvin and Sir Oliver Lodge with, say, Tyndall or Haeckel, to realize what may be called the drift of science.

Sometimes, again, this evidence of the final truth of religion takes darker shapes; it speaks with sterner accents. It may take the shape of pain; pain that awakens suddenly, and we know not how, or whence, in the innermost chamber of the spirit: strange fears that witness to the existence of moral forces; a disquiet which has the conscience as its instrument, and the deepest susceptibilities of the human soul for its field. "If there be a God," says Dalgairns, "our imagination would present Him to us as inflicting pain on the violator of His law; and, lo! the imagination turns out to be an experienced fact; the Unknowable suddenly stabs me to the heart."

A sense of the resistless logic of religion is sometimes awakened as we realize how the accumulated witness of all godly souls, in every land and

throughout every age, arrays itself on this side. John saw in vision the great victorious host of heaven, and heard the loud voice saying, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ"; and that mighty and triumphant host, he is told, "overcame by the blood of the Lamb and by the word of their testimony." And that "testimony" is surely an instrument of victorious power for Christianity; the witness of those in all ages, under all skies, who have lived by it, loved it, verified it, found in it the secret of strength and of victory. And the sound of that vast accumulating testimony grows in volume and in majesty. Every day adds to it; every saintly life increases its authority. Whoever realizes that has a new and excellent sense of the truth and reality of religion.

These incidental evidences of religion abound in secular life, and take the shape of a logic that repeats, in its own dialect, and in accents of authority, all the great demands of religion. Sometimes this incidental proof is found in the axiomatic logic of the instinctive reason asserting itself; a suddenly realized sense of what the spiritual consciousness declares, and of the finality of its witness. Sometimes it is the gift of a vision, all too rarely caught, and too easily lost, of the true perspective of history; a realized vision of centuries and ages and nations and civilizations moving under the impulse of a divine purpose and toward a divine end. History, to sum up, is rich in these examples of what may be called the undeciphered, or the half-deciphered, logic of Christian faith. They abound in science; they meet us in everyday life. They lurk in our very senses; they whisper to us in the most secret chambers of the soul. Sometimes they shed the white light of certainty on truths hitherto only half seen. Sometimes they make the duty at our feet suddenly luminous, and clothe it with peremptory authority for the conscience. Sometimes they open an unexpected window of vision into some vast chamber of the spiritual world; they yield a glimpse of some spiritual law running through all time, and all realms, and touching all souls; they reveal vast outlines of a moral order and of a moral purpose shining through the entanglements and bewilderments of human history.

The aim of all the chapters of Dr. Fitchett's book is to show that when widely separated and apparently unrelated points in literature, history, science, philosophy, and common life are tried by their relation to religion they instantly fall into essentially logical terms with it. In treating of the possibility of miracle, man's own relation to and measurable power over nature and its forces are so set forth as to make credible that exercise of Divine control which is implied in what we call miracle. Lord Kelvin's words are quoted as a kind of text: "Every action of the human free-will is a miracle to physical and chemical and mathematical science;" also the similar statement of Illingworth: "We are conscious of being able to originate action, to initiate events, even in a measure to modify the processes of nature in virtue of our free-will or power of self-determination. And what we demand in a Supreme First Cause is analogous to what we find within ourselves." From an illuminating chapter which shows that

a strong defense of miracles is furnished by the latest scientific reading of the whole relation between the material and the spiritual we take the following, as bearing most directly on man's relation to nature as indicative of God's relation thereto:

If we consider, we shall find that we have ourselves a certain relation to natural order which is shared by no other form of life known to us. We are part of the material system of things; yet, somehow, we stand above it; we can study it; we can set it in perspective, as though we looked at it from another realm; we can read its secrets, put our hand upon its forces, master it, make it take for us the uses of a tool. We can put its laws into new combinations and compel them to be the servants of our thoughts. We can use its energies to produce results which, to the whole system of things without us, would be impossible. And the reason is that we are free, personal, reasoning spirits, moving among the forces and laws of material nature as the master of a great factory moves among its flying wheels and traveling belts. They are our servants. The sequences of nature are to us mere tools. We cannot alter them, but we can make them pliant to our will. A thousand illustrations leap up at once to show that we ourselves have power, without violating natural order, to produce results outside that order and impossible to it.

It is a law of nature, for example, that iron shall sink in water. It took a miracle to make an axhead float. But the modern shipbuilder will take ten thousand tons of iron, mold them to a certain shape, put within them one of the simplest physical forces, and so we have the spectacle of a great ironclad that not merely floats, but travels across the surface of the yielding sea with the ordered speed and momentum of a railway train. All the forces of nature put together would never build the ironclad. When man's shaping brain and faculty of controlling will are added to the process, the "supernatural" instantly emerges.

The air currents floating through the pipes of an organ are a purely natural force; but not all the air currents that ever blew, not all the "laws of harmony" ever tabulated, would produce the "Hallelujah Chorus." But mind, working through the cells of the musician's brain, bids these air currents flow in certain measured pulses; and lo! the majestic harmonies of Beethoven and the stormy choruses of Wagner are created!

It is possible to say that a great bridge represents the triumph of physical energy; but "shall we seek that energy," asks Sir Oliver Lodge, "in the tin cans in which the navvies bring their breakfast, or in the mind of the engineer?" It is a familiar story how a famous engineer used the energy of the sea-tides to lift the huge tubes of the Menai Bridge to their place on the summit of the mighty stone piers. Great iron caissons were floated into position at the base of the piers. Each returning tide lifted them a certain height; the "lift" was captured and secured, and, foot by foot, to the pulses of the sea, the vast masses of iron rose to their place.

Now, behind the sea-tides was a sequence of forces running to the farthest planets, and to the remotest ages of time. The physical energy of the whole material universe, in a sense, was in them Yet they would never have built the Menai Bridge. To this great and ordered procession of natural forces must be added one tiny but tremendous *plus*—the brain of the engineer! Then the bridge becomes possible. It rises as the result of the energy of natural forces, but the result is impossible to that energy alone.

A parable of the relation of the human mind to nature might be extracted, as Sir Oliver Lodge tells us, from the time-table on which a train runs. The train itself, traveling on fixed iron lines, and driven by unconscious mechanical forces, is a mere congeries of physical and unintelligent energies. The time-table is the mind of the director, expressed in certain symbols, running ahead of the train, determining with varying adjustments at what speed the train shall travel, when and where and for how long it shall stop. It is a picture of mind acting in advance on mechanical sequences, and using them to reach an object which is outside them. "Take a train," Sir Oliver Lodge says, "running through a savage country, moving, say, on the Cape to Cairo railway, without stopping. Natives on the route would come to regard it in time as a sort of force in nature which moved through their country inexorably and could not be stopped. They would come presently to suppose that it obeys fixed laws —as, indeed, it does—and that it is unchangeable. If they were told that it was arranged in the directors' board-room, and they were skeptical and intelligent, they would say, 'That is all nonsense. The thing goes because there is fire and steam.' They would say, 'What do you mean by a miracle? It goes by perfect law and regularity, and miracles do not happen.' Yet they might be told that, if they wanted the train stopped, a petition conveyed to the board-room might get the train stopped. They would certainly be skeptical about that. Still," says the great scientist, dryly, "perhaps it might be managed by methods of which they were not aware."

One explanation of miracles may certainly be found in that parable of the train and the time-table. God's time-table of natural sequences may include the emergence of the miracle. Time, for Him, is non-existent: sequences do not exist; all events for Him are present. But a larger and better reply is found in the assertion that in our own relation to natural law there is a hint of God's relation to His universe. He cannot have a more remote relation to His own works than He has given to us. It is incredible that He has devised for us, and bestowed on us, a freedom of action, a power to use all natural forces as the immediate servants of our personal intelligence, which He does not Himself possess.

He who has made us the masters of the physical laws of the universe cannot Himself be their servant. God must possess in the scale of His own infinite nature, and throughout the fields of His vast universe, that present, personal, absolute mastery over the forces and sequences of His works which we, in the scale of our brief lives and of our limited powers, possess. It is not that once He built the machine and set it going, and then left it. He is forever present. There is no point in space and no moment in time at which, and in which, He is not at work. His will, in the last analysis, is the great driving energy of the universe. And if that be so the whole question of miracles is settled. They are reasonable, natural, and inevitable.

God does not, it is true, act on caprice. He does not "violate His own laws"; nor is any such "violation" needed to produce results above those laws. It is the obedience of His laws, not their violation, which makes the miracle possible. The natural and the supernatural are concurrent. The physical is covered over its whole area by the spiritual, as the elastic atmosphere covers, over its whole area, the surface of the sea. And God does not sit inert and careless, or, perchance, asleep, in His own universe. This, says Sir Oliver Lodge, is "a law-saturated cosmos." And what we call law is but the action of the creative Mind on the forces He has called into existence.

And, granted the personal Mind of the Creator in His own creation, miracles are possible. "Once admit of God," says J. S. Mill, "and the production of an effect by His direct volition must be reckoned with as a serious possibility." The only logical alternative to a belief in their possibility is, as Huxley frankly admitted, blank, unqualified atheism. And that is a theory more profoundly abhorrent to the sane intellect than belief in all the miracles the gospels record.

Of a different character is the beautiful chapter on "The Logic of the Sunset," which shows that there is in matter a religious function and message. In part it runs as follows:

The ether waves, the atoms which constitute matter, become the vehicle of forces which are non-material. "The sea," says the "Autocrat of the Breakfast-table," "belongs to eternity, and of that it sings." "The starry heaven," says Burke, "never fails to excite an idea of grandeur, and this cannot be owing to anything in the stars themselves." Every one remembers Keats's famous line. "A thing of beauty is a joy for ever," but we forget how he goes on to say that physical beauty itself is

> "An endless fountain of immortal drink
> Pouring unto us from the heaven's brink."

Now there is certainly no religious element in the mere structure of nature: in ether waves and atoms, in hydrogen and carbon and phosphorus. And yet it is also certain—a fact attested, as we have seen, by all literature and all human experience—that there is a religious service wrought into the very structure of the physical universe. And it follows from this that there is Something behind the veil of the material universe seeking religious ends, and appealing to us through matter for religious ends.

That mind should use matter to carry to other minds messages of which matter itself knows nothing is a fact proved by universal experience. What do the leaden types on which Hamlet is printed know of the meaning of the great drama? But Shakespeare's genius uses those bits of metal still to thrill our minds with all the splendors of his creative imagination. What do the air waves of which the "Hallelujah Chorus" is composed know of the exultation, the fervors of worship and adoration they convey to us? It is the soul of Handel behind these air waves that speaks to our souls through them. A cluster of wind-blown flags at the masthead of the Victory on the great day of Trafalgar kindled the seamen of a whole fleet with a new daring. They still are a force stirring in the blood of the English-speaking race everywhere. But what did the flags know of the message they carried?

There must be mind at both ends of such a message. The mind of Nelson is still in the syllables of the historic signal, the mind of Handel in the great chorus. And there is Mind speaking to our minds through all these natural phenomena of which we have spoken—the glow of the sunset, the song of the bird, the mighty concave of the sky, the dim shapes of far-off mountains, the figure of the water-fowl outlined against the purple sky. To deny this is to say that in the signal at Trafalgar there was nothing but the woven cotton and the crude colors of the flags: that in the "Hallelujah Chorus" there is nothing but certain vibrations of air.

"If a poet," says Sir Oliver Lodge, "witnessing the cloud-glories of a

sunset, for instance, or the profusion of beauty with which snow-mountains seem to fling themselves to the heavens, in districts unpeopled and in epochs long before human consciousness awoke upon the earth; if such a seer feels the revelation weigh upon his spirit with an almost sickening pressure, and is constrained to ascribe this wealth and prodigality of beauty to the joy of the Eternal Being in His own existence—to an anticipation, as it were, of the developments which lie before the universe in which He is at work, and which He is slowly guiding toward an unimaginable perfection—it behooves the man of science to put his hand upon his mouth, lest, in his efforts to be true in the absence of knowledge, he find himself uttering, in his ignorance, words of lamentable folly or blasphemy."

We must, then, on scientific grounds, and as a scientific fact, accept the religious office hidden in matter. God sets on the frontier of the morning and the night the great signal of sunrise and of sunset. Over the dust of city streets and the clamor of city crowds burn the great fires of the dying sun. It is God's signal to us set in His heavens. He makes the rolling of the earth sunward a message. "The sky," says Ruskin, "is the part of nature in which God has done more for the sake of pleasing man, more for the sole and evident purpose of touching him, than any other of His works." And at how many points, by how many signals and voices, God in these accents speaks to us! Oliver Wendell Holmes picks up a shell on the seashore, and in his poem of "The Chambered Nautilus" he tells how the tiny shell became a parable and a message to him:

> "Thanks for the heavenly message brought by thee,
> Child of the wandering sea,
> Cast from her lap forlorn!
> From thy dead lips a clearer note is born
> Than ever Triton blew from wreathèd horn!
> While on mine ear it rings,
> Through the deep caves of thought I hear a voice that sings—
>
> "'Build thee more stately mansions, O my soul!
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea!'"

Shelley hears the lark singing at heaven's gate:

> "Singing hymns unbidden
> Till the world is wrought
> To sympathy with hopes and fears it heeded not."

"Of all God's gifts to the sight of man," says Ruskin, "color is the holiest, most divine, and most solemn"; and he repeats that lesson a hundred times over in his pages. And these exquisite cadences of color, that touch the spirit so finely, and to an issue so fine, do they represent merely forces in matter, or a Spirit behind matter, and which speaks through it to our spirits? "There is religion," says Ruskin, "in everything around us, a calm and holy religion in

the unbreathing things of nature. . . . . It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it is fresh from the hands of its author, glowing from the immediate presence of the great Spirit which pervades and quickens it; it is written on the arched sky, it looks out from every star, it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean. It is the poetry of nature! It is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness."

God, in a word, surrounds us with beauty, from the star-filled heavens above our heads to the flower-sprinkled grass under our feet; from the eastern skies where in glory the day is born, to the western horizon where in splendid but fading tints it dies. And this ministry of beauty has spiritual ends. And these ends are part of the original purpose of material beauty; for that cannot be in the conclusion which was not already in the premises. And this high office of natural beauty is missed by us only when by mere disuse we have killed the sensibilities to which it appeals. Now if there are religious forces streaming upon us through material things there must be some great Mind behind the veil of matter seeking religious ends in us, and using the very molecules and vibrations of the material universe to serve those ends. The witness of God and religion, in brief, is wrought into the very structure of the physical universe, and the witness of our own involuntary response to physical beauty attests it.

One weighty point is put thus:

Christianity, it is to be observed, is the one moral theory which could be translated into universal practice without destroying the world. If Plato's republic suddenly became the pattern of universal society slavery would reemerge; the brothel would take its place everywhere as a decorous piece of social machinery. If the Koran miraculously and suddenly shaped the world to its pattern a religion of cruelty would take the place of a religion of love. One half of the human race, the feminine half, would sink in the scale of being to the level of the dogs. Woman, on its teaching, is denied a soul here and a heaven hereafter.

But suppose that by some strange chance, and in the course of a single night, the Bible stole into the imagination of the whole world. Suppose it took possession of every human life: reshaped to its own pattern the ideals, the wills, the tempers, the politics, the literature, the appetites of mankind; and tomorrow morning the whole planet awoke with Christianity supreme everywhere. Whether the Bible be a reality or a falsehood, it is clear that certain things would immediately follow. There would not be a liar's tongue, a rogue's brain, a thief's palm left in the world! Henri Quatre's dream of a French millennium was "a fowl in every peasant's pot:" but the sudden and universal supremacy of the Christian religion in the world would put peace at every man's fireside and love in every human heart. There would be no scolding wives, no faithless husbands, no wrecked homes, no broken-hearted mothers, no fallen women. Hunger and strife and hate would vanish. If every man acted on the Golden

Rule, the immemorial quarrel betwixt the "haves" and the "have nots" would end at a breath. All social hates would die. The want of the world would disappear. Greed and selfishness would perish. The strife betwixt nations would come to an end. Milton's dream of a time when

> "No war or battle's sound
> Was heard the world around"

would come true, and "the idle spear and shield" would be "high up-hung" for ever. No one can doubt that if Christianity became the master force in every human life this is what would follow.

On the absurdity of supposing that we are able to conceive of a God greater, wiser and better than the one who really exists, the author says:

Have we contrived to build in our imagination a better God than really exists? Have we dreamed of Him doing nobler things than He actually has done, or could do?' Is He a God who cannot reach the scale of our imagination, who is not so big, so rich in faculty, so lofty in purpose and action as our dreams picture Him? How did He come into existence? We have been able to dream of a love divine and eternal, which stoops from the crown of the heavens to save God's wandering children, and saves them by suffering for them. And the very dream of such a love, in its reflex effects, is, by the test of actual facts, the noblest force that has ever touched human character. Is God smaller than our dreams? Have we endowed Him with a loftiness and a tenderness of love of which He is, as a matter of fact, incapable? This is surely the most amazing paradox yet invented! No miracle recorded in the Bible requires so much faith for its acceptance.

Is it a dishonor to God that, being great, He stoops to us? Does it make Him less? Having made us so that we long for Him with the strongest passion human nature knows, is it a reproach to Him that He gives Himself to us? Would it be more to His glory if He mocked us? It is this very wedlock of the wisdom that planned the heavens, the measureless power that guides the stars, with the tenderness that stoops to the whispered prayer of a child, that counts the tears of the widow, that hears the sigh of the prodigal, which makes the inconceivable greatness of God. It completes the mighty curve of His attributes. And is it credible that we can conceive this amazing greatness and God not be capable of it?

"Like as a father pitieth his children." So runs the ancient psalm. And such pity *ought to exist*. It makes God Himself more divine. Pity sitting crowned beyond the stars, pity linked to infinite power and making that power its servant—if this be true, the universe shines with a new glory, and God Himself is more godlike. If we could be God, and choose what kind of God we would be, it would be *this!* Have we, then, imagined a nobler God than actually exists, and has our fancy framed a grander universe than He has been able to build? And the New Testament reading gives scale and definiteness to the pity of the Old Testament. "*God so loved the world*," runs the great message, "that He gave His only begotten Son. . . ." Here, in brief, is a revelation that opens a new moral kingdom to us, a kingdom of unimaginable tenderness and grace. And we are asked to believe that it is the mere creation of our broken fancy; that outside that kingdom the actual God sits, a Being too

small to fill its horizon, too petty to sit upon its throne, unworthy so much as to cross its threshold. And can human dreams outrange God's facts in this fashion? This is not credible. The message of redemption is a light breaking in on us from great realms above us. It is a revelation which proves itself. "The Incarnation," says Illingworth, "is its own evidence. It is here: and how did it come here, and why has it remained here except by being true?"

The Bible represents God as saying, "My thoughts are not as your thoughts, nor My ways as your ways. For as the heavens are high above the earth, so are My thoughts above your thoughts and My ways than your ways." And this *ought to be true!* The realities of God ought to be nobler than the dreams of man. It would be the perplexity and the despair of reason if this were not so. But, on the theory of unbelief, it is man who is able to say to God, "*My* thoughts are higher than your thoughts"! We have pitched our conceptions too high. Our poor dreams are fairer than God's realities! Yet, according to unbelief itself, this incredible inversion of ratio betwixt God and ourselves—an inversion which makes man's thoughts too high for the scale of God's acts or God's character—obtains in only one realm. It is visibly false throughout all the mighty chambers of the physical universe. If we consider the scale, the transcendent forces, the measureless greatness of the visible universe, God's thoughts in that region outrun ours as the planet exceeds the atom. Our utmost science is only beginning to spell out the first letters in the great alphabet of God's material works. We are catching a broken vision of the illimitable horizon of the physical universe. The vastness of that universe, its mysterious heights and depths, the forces that beat in it, from the fires of the far-off sun to the mysterious energies throbbing in an atom of radium, all are great beyond our dreams.

But, on the theory of unbelief, when we enter the still loftier realm of the moral universe a strange thing happens. God shrinks in stature; man expands! In all the great forces of that realm, in love, in goodness, in pity, God's facts are smaller and poorer than man's dreams! In the physical realm our highest science cannot comprehend God's lowest works. What do we really know of space, of matter, of force, or of life? But in the spiritual order unbelief asks us to believe that a hundred nameless and forgotten impostors have been able to imagine more than God has ever been able to perform. They have dreamed of a loveliness to which God Himself has never attained! Where did we get this power of imagining something greater than there is in our Creator? Was there ever such a paradox offered to the sane intellect? It asks us to believe that the ocean itself has a narrower curve than one of the drops buried in its depths.

The eighth edition of this engaging and useful book, The Unrealized Logic of Religion, is published by our Methodist Book Concern for $1.25 net. It should sell as many copies as there are ministers and families in Methodism. It is not abstruse, but brightly suited to popular and general reading. We have exploited it here because it is helpful, attractive, in its way brilliant, and worthy to be read all round the world.

THE ARENA

SPIRITUAL INFLUENCES

CHRISTIANITY is the one unique religion of the world. It is spiritual in a preëminent degree, both in its character and mission. It operates upon spiritual lines. It is in itself a dispensation of spiritual life and power and truth. It had its origin in the life, precept and doctrine pictured and clearly exemplified by the great spiritual Teacher. All times are involved in the manifestation of God in the flesh, and must ever hang in rapture on the sayings which fell from his lips. The Lord Jesus Christ came down from heaven upon a spiritual mission: for the performance of great spiritual offices for the founding of a spiritual kingdom, and to bring spiritual deliverance to enchained manhood that the race might be led out of its darkness into his light, out of its thralldom into liberty, and be permitted to walk with and hold fellowship with God. The central luminary of the system is Christ. He is the true light. All other so-called lights fail to meet the purpose of enlightening the world. He came among men for the express purpose of revealing great fundamental spiritual facts and setting in active operation spiritual agencies to segregate himself and his principles in human life. He could have revealed the truths of physics, geology, chemistry, physiology, and the science of the mind, but these remained untouched by him. He might have enriched the *materia medica*, but he did not do so. Yet "he knew all things" essential. The laws of nature, the manifold discoveries of modern life, genius and enterprise were in his mind, yet he gave them not forth. Standing upon the eminence of the centuries he could look backward, clearly discerning its essential truths, and forward; he could disclose all the wisdom of the coming times, for with him all times revealed their secrets. He came not as a statesman to enact sumptuary laws, nor as a philanthropist to open jails or liberate criminals. Twice was he solicited to judge between men and twice he refused. He was asked for an opinion regarding government, but answered, "Render therefore unto Cæsar the things which pertain to him, and to God the things that belong to God." Slavery, oppression, anarchy existed in the world, yet he has not the name of a Wilberforce or a William Lloyd Garrison. The social evil prevailed, at night stalking forth in the cities of his day, but he only said to the Magdalene, "Go, and sin no more." Intemperance did its fiendish work then as now, yet he organized no Anti-Saloon League nor voted the Prohibition ticket. All these subordinate phases of reform, which man can and must operate, seemed not to come within the scope of his plan. The method he inaugurated, the work he mapped out for man to do, covered a far-reaching and comprehensive labor of love,

but first he must win the citadel of man's moral nature. He must capture his heart. Man's spirit transformed, his moral nature renewed, his character rightly centered, there shall large results be accomplished by his efforts. What man can do Christ left undone, but it must not always so remain. He whispered in the heart of this redeemed one the precious fact of the human brotherhood, based upon the greater fact of the Divine Fatherhood, and sent him on a quest of spiritual import, commissioning him to bring his fellow—estranged, fallen, prone, broken and bruised—back to the fold of the Great Shepherd and Divine Physician as well; and with the remedies at hand his spirit may be healed, his wrongs righted. The seal of adoption given him, the sonship of the finite in the family of the Infinite, the Divine law of love and conscious salvation shall be to him an assurance most tender and precious. It is thus that sin is dethroned, its power annihilated, and goodness and righteousness take its place in the soul. It is a revelation of spiritual truth, the proclamation of a spiritual law, and the establishment of a spiritual kingdom in human hearts and homes.

The supreme truth of the Scriptures is a spiritual one. The gospel is the dispensation of the Spirit, and its realities and fruits are everywhere to-day. To the one who becomes saved first lessons soon appear, and they are lessons of spiritual relationships and dependencies. As salvation comes by the witnessing Spirit its life is promulgated by activity in dispensing it to others. The throb and heart beat of spiritualistic influences at work in the churches of Christendom, working with the genius and enterprise of this active age but dominated by an unction from on high, the energy of the Spirit of God must fill out the great plan which Jesus came to earth and forever identified himself with humanity to inaugurate. The abiding influences which honor God and make his kingdom one of power among men are all based in spiritual quality.

The spirit of Jesus Christ is the dominant force for the present. "Without me ye can do nothing." "Through Christ which strengtheneth" the heart, large results are accomplished. His Mountain Sermon is to become, more and more, the supreme constitution of mankind. His Golden Rule, the moral gauge for measuring spiritual action, shall be laid alongside every man's task. As the church comes to know more fully his mission and character, his teachings and work, and the Divinest realm—the spirit of man—is fitted for his domination, her conceptions of God will be more fully heightened and her realization of moral obligation toward man more and more broadened. Then her life will emphasize the thought of spiritual power and the utilization of spiritual influence. Then Churchianity will give place to true Christianity; small, bigoted sectarianism will be swallowed up in catholicity; cold, clammy ecclesiasticism—the bane of present-day progress—will wane more and more, and Christ, the King of saints and Lord of life, shall wield the scepter and his power be abun-

dantly felt. The standard of theoretical shall become practical ethics, taking hold on redeemed manhood for larger moral and spiritual conquest; righteousness shall pervade the entire system—personal, domestic, social, educational, commercial, national and international—and, beholding the fulfillment of his work, he "shall see of the travail of his soul and shall be satisfied."

A. W. Armstrong.

Ellston, Iowa.

WHY EMBARRASS THE YOUNG MEN?

In the last number of the Review the veteran Secretary of the New Hampshire Conference contends that the change made twenty-six years ago in one of the Disciplinary questions asked the young men (¶ 151, § 4) was not for the better but for the worse, indicating, he thinks, an altered view of the experience referred to, and an emphasizing of the human effort rather than of the divine gift. He has opened the way for me to say that in my judgment the previous question, the third, "Do you expect to be made perfect in love in this life?" ought to have been changed at that same time, so as to harmonize not only with the implication of the "earnestly striving" which follows, and of the "going on" which precedes, but also with both the theory and practice of our church in these days. As it stands at present it does not agree with either, and is only a source of needless embarrassment to the young men who are forced to answer it. I have not been at the secretary's table quite so long as my New Hampshire brother, but for more than twenty years I have looked down into the faces of the candidates as they respond to the bishop's inquiries and have seen them struggle hard with this particular one, either qualifying their reply, if they were especially conscientious, or satisfying themselves with a wholly perfunctory answer, accompanied undoubtedly with some mental reservation or private interpretation. I do not believe anything is gained by thus embarrassing them and him who puts the question. The latter often tries to help himself by explaining it in a sense that can hardly be considered quite ingenuous, though it may be ingenious.

What does the question mean, when taken in the light of its history and the well known views of early Methodism? The plain implication is that the young man, however much qualified for his work as a minister by a complete consecration up to the light so far received, and a fullness of love corresponding to this consecration, is not yet "made perfect in love," but must look forward to some consummate work to be wrought in him by power divine by and by. The form of the question excludes the thought that perfection in the sense of maturity is meant. That would accord excellently with questions two and four, but not with question three. The phrase, "in this life," and the verb "made" point conclusively to an ex-

perience to be effected instantaneously from on high, in response to an act of faith on the part of the seeker, whereby all taint of selfishness or depravity is to be removed from the nature. And it is demanded of the candidate that he affirm his *expectation* of becoming the recipient of such a change.

I hold that this is not a proper question. Why should a man be challenged as to his expectations? How can he tell what is likely to come to him in this line? What reason has a man for expecting such a definite work to be wrought in him? On what does he ground the assurance which he expresses? Certainly not on the experience of the mass of the ministers of Methodism who have preceded him. They at least make no profession of having received the gift or having been made perfect in love in this precise, technical sense. He can hardly ground it on his own supereminent devotedness or surpassing piety or exceptional abilities of any kind; for this would not accord with a true humility. Nor can he have it on any clear promise of Scripture. He is challenged, at his entrance to the Conference, on a speculative, disputed point of doctrine, deriving its whole significance from circumstances which have long since passed away, a point whereon Methodist ministers never were unanimous, and surely are not now. What propriety is there in this? It is not a question of his purposes or desires. These might well be looked into. He is asked about his *expectations*, he is required to make an estimate of the probabilities in the case, which is wholly useless and quite beside the mark, having nothing to do with his real usefulness or promise of competence for the ministry. He might as well be asked if he expects to see Christ coming in the clouds of heaven before he dies. It would have as much, or as little, bearing on his present or future piety. It smacks of an inquisitional, if not impertinent, intrusion into a realm which ought to be kept sacred to the freedom of the individual. Will it be for a moment imagined by anyone that the young man is less fit for the pastorate if he has no such expectation? Yet an affirmative answer is evidently anticipated, and in nearly all cases given under stress of the occasion and with a hope to be forgiven. It is objectionable in every way, and should be cut out. It is ambiguous, susceptible of a variety of explanations. Very rarely is full stress laid upon the word "perfect" or any careful thought given to what it must contain. If "this life" simply has reference to the moment of death, as there is some ground for believing, then of what practical use is it to inquire concerning it? It is not a suitable test either of the doctrine or of the spirit of the young man. It is unfair. Why should it go on offending the ears of successive classes indefinitely? Let it be dropped. The proper answer to it would seem to be "I do not know." And if that is the case, why should it continue to be asked?

Jamaica Plains, Massachusetts. JAMES MUDGE.

HEREDITY AND ENVIRONMENT

In the Review for March-April is a eulogy and also a critique of Dr. Eckman's article on Thackeray, by Dr. Chaffee. To my mind Dr. Chaffee does "overstate the influences of environment" in many of the sentences of his article. "First destroy the slum, then convert the people who were in it;" as though the gospel could work no reform till material reformation had made it possible; again, "I have agreed to be not dogmatic about heredity, but what else is there that can resist environment?" again, "You can no more get out of a man what is not in him than you can out of an oyster what is not in it;" again, "If what a man brings into the world with him and what afterward comes into his life do not make him I do not know what the other factor or factors may be." Now it seems to me that the history of the Christian Church affords much evidence of a factor which cannot fairly be named either heredity or environment. Was it either of these that arrested Saul the persecutor, and changed him to Paul the apostle? Did he not oppose his environment, control events, and stem opposition, as he preached Christ to gainsaying Jew and uncivilized Gentile?

Is he not to be viewed more as the product of divine grace, as he himself frequently declares, than the product of Jewish blood or Jewish training? Again, he carries the gospel of a Saviour to heathen nations, surrounded with the worst environment conceivable, but simply preaches "Christ, and him crucified" as a remedy for their sinful condition. He nowhere attempts to improve environment as a step to salvation. He does not even found schools, and has no recorded connection as an evangelist with a school, except as he turned the school of Tyrannus into a church, as many a modern Methodist preacher has done. More, he even sends Onesimus back into the dreadful environment of slavery, being confident that the help of Christ would be not merely sufficient to keep him in Christian purity in these vile surroundings, but to transform an unprofitable slave into a helpful "brother beloved." And is not every martyr from the time of Stephen to the times of the Boxer persecution a witness to the power of an indwelling Christ to enable the believer to live in purity and peace amid the vilest and most unfavorable environment? A Taylor preaching in darkest Africa, the jungles of India, or Australian bush makes converts to the gospel, by its divine persuasiveness and power, who prove themselves able by this new-found assistance to say with the apostle, "Now thanks be unto God, which always causeth us to triumph in Christ," or to realize the fulfillment of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Did Christ have the same view of the "influences of environment" held by Dr. Chaffee, when he prayed "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"?

Owatonna, Minnesota. HENRY G. BILBIE.

THE ITINERANTS' CLUB

THE GENERAL EPISTLE OF JUDE—CONTINUED

THE next example of warning to which Jude directs attention is the case of Sodom and Gomorrah.

Verse 7. "*Even as Sodom and Gomorrah.*" *Even as*, ὡς, in like manner, refers rather to the similarity in the certitude of the punishment. In this case, as in the other, punishment followed transgression. *Sodom and Gomorrah.* The reference here is to the inhabitants of these cities. The corruption of these cities was well known, as well as their terrible punishment. Their history was truly a fearful warning. These cities were once exceedingly fruitful in abundant blessing of God. Gen. 13. 10: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Their destruction is set forth in Gen. 19. 24, 25. *The sin of Sodom* is described in Ezek. 16. 49, 50. That their punishment was the result of their sins, and was a miraculous manifestation of the divine wrath, is clear from the passage as well as from the tenor of the whole history. Into the philosophy of these miracles it is not the purpose of exegesis to enter. Dr. Gardiner says, "Their destruction was miraculous. Yet as God often employs agency of natural causes to work out his wonderful designs, uniting them in unusual combinations or giving them efficiency far beyond their ordinary power, so it seems to have been in the present instance. . . . The primary cause of the overthrow was the divine judgment; natural causes were but the instruments of his action. It would not have taken place could ten righteous men have been found in the city; and had Sodom enjoyed the religious blessings which were afterward given to Capernaum it would have remained to this day." "*And the cities about them.*" These were Admah and Zeboim. These cities, which were like Sodom and Gomorrah in their guilt, shared in the penalty. It has been remarked that Zoar was one of the guilty cities "but was spared at Lot's entreaty." "*Having in like manner with these.*" The reference of the words *with these* is difficult to determine. Alford refers it to the angels above mentioned. Again it has been referred to the people of Sodom and Gormorrah. Again still to the ungodly men who were being discussed. The last seems to me the correct view because it is consonant with the immediate context and is in harmony with the thought "*Given themselves over to fornication and gone after strange flesh.*" The latter of these two clauses is exegetical of the former. It is concrete for the

general: "*After strange flesh.*" The revisers read in the margin *other flesh.* These are strong terms to express the depth of their degradation, including unnatural vices of the lowest sort.

The remaining clauses of this verse have been variously rendered. The revision of 1881 reads: "As an example suffering the punishment of eternal fire." The margin reads, "As an example of eternal fire, suffering punishment." The former rendering, we think, is to be preferred to the latter. The penalty was severe, it was to be permanent. Their sins had been awful, and the penalty was in harmony with their deeds and the willfulness which caused it. Another view is that the example was eternal. "They are publicly set forth for an everlasting example (in their fiery destruction) of the punishment God sometimes inflicts for sin in this world, which is but a faint type of that which he has reserved for the next." These three examples of warning have each a distinct character and a separate lesson. In the first, verse 5, we have privileges abused and grace rejected. Notwithstanding God's gracious deliverance they forgot his benefits. The second warning, verse 6, is the apostasy of the highest of God's creation, even the angels, and their punishment; and the third, verse 7, the fearful example of the moral corruption of whole cities which resulted not only in their decadence but in their complete destruction. And the selection of these three historical examples indicates the care with which the writer has presented his argument. From these Jude makes a statement common to them all in verse 7. In verse 8, "Yet in like manner these also in their dreamings defile the flesh." *In like manner;* that is, notwithstanding these fearful examples. The nature of these dreamings we can only conjecture. The rendering of the King James Version, "these filthy dreamers," has no foundation in the Greek text. The prevalence of that view probably came from the context and from the influence of John Calvin. But the word means dreams, mere fancies, imaginings, destitute of reality or foundation. "It alludes to the dreamy, idle fancies of false teachers." It is the dream of the sinner from which he must be aroused; it is the fancied security of wicked men in their wickedness.

THE MINISTER AND PUBLIC PRAYER

Prayer is the privilege and duty of all men. "Men ought always to pray and not to faint," "praying always," are but specimens to be found in God's Word enjoining this obligation. The examples of prayer mentioned in the Scriptures are numerous, culminating in the typical prayer of the universal Church, the Lord's Prayer.

It is not the duty of prayer which is the thought of this paper, but rather the form and method of prayer in relation to the Christian min-

istry. Nor do we consider at this time the position in which prayer should be offered, whether by kneeling, or prostration, or standing. It is the substance of prayer and the form of its expression of which we write. There are two classes of prayers: those that are personal, in which the suppliant pours out his personal wants before the Lord in private, and those that are general, in which the one who prays is the representative of the assembly. The former may not be affected by the form, because they are the outpourings of the heart which opens its deepest longings to the ever-present God, whose compassion fails not and whose ear is ever open to his people's cry. Here with the simplicity of the child in the presence of a father form is forgotten, language is unthought of, the heart speaks "with groanings which cannot be uttered."

Public prayers, however, especially those of the minister in the pulpit, have a significance as to logical form and also as to substance. They regard the preacher before God as the representative of his people. The minister expresses here not so much his private petitions as the universal longings of the people committed to his care. In ritualistic churches, where the prayers are read, the prayers are before the eye of the preacher and people, and the repetition of the same prayers at every service, except on special occasions, for which formal prayers also are directed by the church, is not only expected but desired. The minister who employs extemporaneous prayer finds it difficult to preserve varieties of expression in harmony with the general form of his prayers. The repetition of the same prayers Sabbath after Sabbath is not regarded with favor when extemporaneous prayers are expected. Both these methods have their advantages, but the freedom of the latter, which enables the minister to pray for things in the thoughts and hearts of his people at the time, and which are often peculiar to them, gives the extemporaneous utterance a decided advantage.

A study of the prayers of the ministers of to-day reveals some interesting facts. There is a tendency to the use of topical prayers. The preacher has consciously or unconsciously selected a subject which he especially emphasizes before the Lord. It may be the Fatherhood of God, and he proceeds to weave around this idea the needs and aspirations of the congregation. The topic of his opening prayer may grow out of the subject of his discourse which is to follow, and thus his soul is filled with that particular aspect of his people's relation to God which absorbs his mind. This adds to the fervency of the appeal. This method of prayer combines unity with diversity and should not be discouraged.

Another method is the elaboration of particular subjects in the form of soliloquy, so that the minister becomes rapt in self-introspection, in which his thought goes out as if he were speaking to himself rather than to the Lord. It becomes an unconscious disquisition composed of argument and entreaty, without direct appeal, expressing rather the fervor

of the soul than the desire of the mind and heart. It may be considered the communion of the soul with God and inspires in those who join in the prayer, as well as in the one who prays, a profound spirit of devotion, a pouring out of the soul. Of course this prayer includes supplication as well, with the highest form of reverence.

The form of prayer, however, which best represents the model for the minister includes four things: adoration, gratitude, intercession, petition. The soul comes into the presence of its Lord with adoration of God's great glory and of his boundless goodness. The psalmist utters it when he says, "O Lord, our Lord, how excellent is thy name in all the earth." It is the opening of the soul before God in reverence and affection. It is the soul bowing in humble prostration at the feet of its Lord. This naturally would be followed by the expression of gratitude to God. The greatness and glory of God bring the soul to a consciousness of blessings received from him. The suppliant thinks of the manifold mercies of his God. This leads to an expression of his own needs and the needs of his people, and so the heart opens itself in appeal to the All-Father for those things which at that time express all the deepest aspirations of his people. These, however, may be molded by the other forms of prayer which have been suggested, and thus he will avoid stereotyped forms and at the same time furnish fitting variety. The preparation for this important part of the minister's Sabbath service must not be overlooked. It must be assumed that he is in the habit of prayer. He who prays much will pray best, both in matter and form. The gift of prayer grows with its exercise. Whoever is often on his knees before God will get language and thought and form well-nigh unconsciously. Further, ministers should study frequently the great prayers of God's people. The prayers of the Scriptures are worthy of analysis and study. There is the great prayer of Solomon at the dedication of the temple, and other prayers scattered throughout God's Word. The minister should also avail himself of the books on prayer. He should further become acquainted with the prayers of the ancient Church, which are rich in suggestiveness. Their language and form should enter into his mind and become a part of his life. The late Rev. Daniel P. Kidder, D.D., prepared a book entitled Helps to Prayer, which had an extended circulation and is well worthy of a place in the minister's library. Other books might be mentioned but this will suffice. The purpose of this paper will be answered if the young preacher will learn how important is the subject of prayer in the Christian service, and how necessary is the preparation of the heart and mind for this holy communion with God in behalf of his people.

ARCHÆOLOGY AND BIBLICAL RESEARCH

THE PRINCETON EXPEDITION TO SYRIA.

THE attention of our readers has been called already to the excellent work done by the American Archæological expedition to Syria in 1899-1900. So satisfied were the promoters of that expedition with its success that four years later a second one was sent out, this time, however, under the direct auspices of Princeton University. Fortunately two of the three gentlemen at the head of both enterprises were the same, thus the danger of duplicating the work was reduced to a minimum. As much of the ground had already been covered by the first expedition the second one was enabled to devote careful study to the more important places, where further information was desirable, as well as to minor sites, which for lack of time, or otherwise, had not received proper attention at the hand of the former expedition.

A preliminary report of the work done has been published by Mr. Howard Crosby Butler and Dr. Enno Littmann, members of the expedition, in a recent number of the American Journal of Archæology. The report is full, instructive and interesting, a sufficient guarantee that when the work of the Princeton expedition, with its photographs, maps, plans, drawings and inscriptions, is published in full, as it is to be, much information regarding central Syria and its antiquities will be given to the student of ancient history and archæology. From this preliminary report we gather that scientific exploration was done not only in places already explored, but also in several important places hitherto comparatively unknown. Old ruins were carefully measured and photographed. Thousands of inscriptions in several languages were carefully copied, squeezes of a goodly number were secured. Plaster casts of the latter have been prepared, so that they may be thoroughly studied and examined at leisure.

The expedition started from Jerusalem in October, 1904, crossed the Jordan, with Bosra as its objective point, where many new and interesting discoveries were made. On the way to this old Idumæan capital a halt was made at three points of importance: 'Arâk-il-Emîr, 'Amman, and Djerash. Notwithstanding the fact that the first of these three places has the extensive ruins known as the palace of Hyrcanus, "which vies with Ba'albek in the colossal dimensions of the blocks of stone used in its construction," yet but one single inscription was found here. We refer to the one in the Hebrew language known to students of Syrian archæology for some time: It reads סנך. It is, indeed, a matter of regret that Palestine and Syria are so poor in Hebrew inscriptions. Nothing of great importance was brought to light at either 'Amman or Djerash, though several ruins in

the former were photographed and measured. Fourteen days were allotted to Bosra, thus ample time was given for a thorough study of this old city; though Bosra has at various times yielded a great number of inscriptions in several languages, nevertheless this expedition succeeded in finding quite a number of Bostrian inscriptions never before published. In addition to these must be mentioned a considerable number of copper coins, "struck in Bosra, during the Nabatæan and Roman periods."

The next place of importance visited by the expedition was Sî, where a sojourn of ten days was made. It is to be regretted that the ruins at Sî, like those of many an ancient site, are fast disappearing. The stones, with whatever inscriptions they may possess, are being constantly carted away for the construction of new buildings in the neighboring country and villages. Mr. Butler in calling attention to this fact says: "Great havoc has been made since 1900, a little more despoliation and the ruins at Sî will be wholly unintelligible." Having spent some little time at Tarba, the expedition proceeded south to Salchad, a place with its surrounding country abounding in important ruins which rewarded the exporers with not a few new inscriptions. Umm idj-Djimal, "the largest and best preserved of all the ancient cities in this region," must have been a very important place in the early centuries of our era; for though in ruins it still shows a very large castle, fifteen churches and a number of imposing edifices, public and private, all in a remarkable state of perfection. The style of domestic architecture, many of the houses being three or four stories high, with fancy plastering and stucco work, and having what might be termed "modern improvements," bears testimony to the elegance and advanced civilization of this old Idumean city. This is the more wonderful when we remember that it was a border town on the edge of the great desert. Here, too, photographs galore were taken, and no less than four hundred inscriptions, mostly in Greek, with a small sprinkling of Nabatæan and Safaïtic, were copied.

As already stated the expedition did not limit its work to the larger sites exclusively, but traveled with wide-open eyes, not neglecting the country and smaller ruins around and between the important towns. Mr. Butler, summarizing the work in the Hauran up to March 1, 1904, says: "The results of some twenty weeks' work in this part of Syria include, (1) much valuable data for the completion of the general map of the country, and plans of two cities and two temple precincts; (2) copies of several hundred inscriptions in five languages; (3) measured plans with detailed drawings of fifteen temples, forty-four churches, four palaces, five baths, three monumental arches, four Roman fortresses, two bridges, seven mosques and a large number of tombs and private residences, with photographs of all." The expedition having finished its work in the Hauran and Ledja proceeded to Damascus, where a short rest was taken in the early part of March. As it was no part of their plan to make any investigation in this ancient capital, they went north to the basalt country between

Selemiyeh and Aleppo, where von Oppenheim and others had already done some successful work. Here twenty ruins were subjected to a careful study. Unfortunately for the archæologist and the collector of inscriptions this region is very fertile, consequently somewhat densely inhabited, which accounts for the scarcity of inscribed objects, because the old ruins have been torn down and demolished in order to secure materials for the erection of modern houses. Nevertheless above one hundred Greek inscriptions and quite a number of Syriac were discovered. Then again, we must take into consideration the unsubstantial character of the architecture in the Ala plateau in order to understand the desolation of its sites, which contrast very unfavorably with the magnificent ruins called Kasr Ibu Wardân—not a city, but three imposing structures, consisting of a beautiful domed church, a magnificent palace, and a large barrack, all three built of the same materials: brick of excellent quality, white limestone, basalt, and various colored marble. The portal of the palace bears the date 564 A.D. Similar style of architecture was found at il-Andarîn. This is especially true of the great barrack, which was almost an exact counterpart of that at Kasr Ibu Wardân. This place must have been a religious center, for no less than ten churches—one or two very large—are clearly distinguishable among the ruins. Another place explored was Kerrâtin, though not as large as il-Andarîn yet in a much better state of preservation. These ruins are characterized by a very large number of dated objects. No less than nineteen of the thirty-three Greek inscriptions are dated, the majority of them being of the fifth century of our era. The "earliest dated church yet discovered in Syria, if not the earliest church in the world, is at Fafirtîn; it is dated 372 A.D." Alas, what a complete devastation was visited upon the Christian churches of Syria by the Moslem hordes! And yet notwithstanding this devastation, as well as the ravages of time, it is remarkable how well preserved some of these venerable old ruins are, at least as far as the stonework is concerned. Many of the columns and arches are still intact. Of the fourteen chapels—that is, church buildings without interior arches—nine are in perfect condition but for their wooden roofs. At least four structures converted from heathen temples into Christian churches were found by this expedition in the plain of Sermedâ.

As the ruins explored represent different civilizations it is but natural that inscriptions should be found in several languages, and dating from different centuries. The languages represented are: Hebrew (one only), Greek, Latin, Syriac, Nabatæan, Safaïtic and Arabic. The last named language, of course, representing the latest ruins. By far the greater number of inscriptions found in the Hauran, examined and copied by this expedition, are in Greek; no less than 1,200 were found in this language. It is needless to add that a large proportion of these inscriptions in the several languages have been known and published before. As to their contents, they embrace a variety of subjects. A goodly number are epitaphs, or

funerary in their nature. Many have reference to buildings and government works of different kinds. Not a few pertain to religion, such as the management of the temples, their revenues and sacrifices, as well as the names of the deities therein worshiped. In style "most of them are incised, a few in relief, three painted." The workmanship varies greatly, from crude scratches to artistic well-executed lettering. The funerary inscriptions are usually very brief—the age and name of the departed. But, brief as they are, they are, nevertheless, valuable from a linguistic point of view. This is especially true of the Arabic names written in Greek letters. The vowels in the Greek inscriptions furnish the key for the proper pronunciation of Arabic names written without vowels. A curious fact, pointed out by Dr. Littmann, in connection with these funerary inscriptions is that the tombstones of men are severely plain and square at the top, while those for women are more or less ornamented and rounded at the top. Only forty-five Latin inscriptions were copied. Of these twenty-three were found at Bosra, and nearly all were known before. In contents they differ but little from those in Greek. The most important of the *inedita* is one found at Kosêr il-Hallābât, about nine hours southwest of Bosra, recording the building of a *castellum novum* under Antoninus Pius, by the soldiers under the imperial legate, Phirnius Iulianus. Of the Semitic inscriptions copied the greater number by far, 1,295 in all, are Safaïtic, from the Harrah district south of Bosra. This large number must necessarily prove of much aid in the study of this ancient dialect spoken by the northern Arabs in the early part of our era.

The Arabic inscriptions copied number 138, only one of these being pre-Islamic Christian Arabic. This was found "in the spring of a church arch at Umm idj-Djimâl." So far it has defied translation. Indeed the characters themselves are very difficult. The Nabatæan inscriptions examined were 105. Of these twenty-three were found at Bosra and thirty-one at Umm idj-Djimâl. Many of these being funerary in character furnish us with a large number of Nabatæan proper names. Some of them are compounds; one of the compound parts being the name of some deity. This is characteristic of all the Semitic proper names. Several of the inscriptions contain the name of some god. Nearly one third of the sixty-five Syrian inscriptions copied are dated, ranging from 433 A.D. to 791 A. D. Most of them were found on religious edifices, such as churches or convents. There were also discovered a number of graffiti with names of celebrated persons. One of them, deserving a special mention, reads: "Saint Simon, Holy One." Dr. Littmann, speaking of this graffito, says: "This is, as far as I know, the only case in which the famous pillar saint is mentioned on stone."

FOREIGN OUTLOOK

SOME LEADERS OF THOUGHT

Erich Bischoff. Gradually it is coming to be recognized that in order to understand Jesus's teachings it is necessary to have a considerable acquaintance with the Jewish literature of his time. Bischoff is an exponent of that idea. He has recently written a book entitled Jesus und die Rabbiner. Jesu Bergpredigt und "Himmelreich" in ihrer Unabhängigkeit vom Rabbinismus dargestellt (Jesus and the Rabbis. The Sermon on the Mount and the "Kingdom of Heaven" of Jesus set forth in their Independence of Rabbinism). Leipzig, J. C. Hinrich'sche Buchhandlung, 1905. In this book he takes up two striking factors in the teaching of Jesus, the Kingdom of God and the Sermon on the Mount, and examines them in the light of the Rabbinical literature. Both in the sermon and in his teaching concerning the kingdom of heaven Bischoff finds Jesus original. He bases this deduction upon the fact that, so far as the Sermon on the Mount is concerned, in all the portions of it that have Rabbinic parallels the Rabbinic literature containing those parallels is later than the time of Jesus. This, of course, clearly shows that Jesus did not get either the ideas or the forms of expression from the Rabbinic literature. But it by no means proves that Jesus was original. It is entirely possible that in all these cases the ideas, and even the forms of expression, were current in the spoken utterances of thoughtful men and that Jesus and the Rabbis both took these up into their teachings, Jesus a little earlier than the Rabbis. So far as expression is concerned this is undoubtedly the case for the kingdom of heaven. John the Baptist preceded Jesus in teaching concerning the kingdom. He was in no sense dependent upon Jesus for his language or thought. On the other hand it is not original with John; both John and Jesus found the idea and the expression current when they began their ministry. Both varied somewhat from the current conception of the kingdom, Jesus more than John. The originality of Jesus in reference to the kingdom is beyond doubt, but it does not consist in the first introduction either of the idea or the expression. It may well be that Jesus originated some of the expressions used by him in his teachings; and it may be that in some points the entire idea was first introduced by him. But the originality of Jesus is not dependent upon the demonstration of these propositions. The question is whether Jesus filled the expressions with a new and infinitely richer content, and whether on any subject he touched he reached the abiding substance. There is no doubt that Jesus did do these things. Others before and contemporary with him had thought of God as Father, but no one had made the two ideas,

Father and God, identical till Jesus did it. The idea of love as an ethical requirement was not unknown before Jesus, but he was the first to make it the basis and content of all religion and all morals. Having said so much it must be now admitted that Bischoff has completely shown the futility of the charge so often made by Jews that Jesus was a borrower from Judaism. So far as the evidence goes the Rabbis borrowed from Jesus, if there was any borrowing between them. From another standpoint, however, it would not be curious if the Jews were right in their contention. By some means the world has had to search for the gems in the teachings of the Rabbis, while in the case of Jesus these gems constitute the bulk of what he said, and they create enthusiasm wherever they are read, and they are read by people of all kindreds and tongues. The attempt to place the Rabbis on a pedestal as lofty as that occupied by Jesus is utterly futile.

Arnold Meyer. The resurrection of Jesus is the theme of more monographs than are devoted to any other fact in our Lord's history. And, while there is still an immense amount of skepticism relative to it, it is coming to be conceded more and more that the report of the resurrection as given in our gospels is no cunningly devised fable. Among the most recent scholars to treat this theme is Meyer. This he has done in a book of 368 pages, published in 1905, entitled Die Auferstehung Christi. Die Berichte über Auferstehung, Himmelfahrt und Pfingsten, ihre Entstehung, ihr geschichtlicher Hintergrund und ihre religiöse Bedeutung (The Resurrection of Christ. The Reports concerning the Resurrection, the Ascension and Pentecost, their Origin, their historical Background, and their religious Significance). Tübingen, J. C. B. Mohr. The principal sources for a knowledge of the resurrection are, of course, the four gospels, though Paul is given a prominent place. Mark's gospel presupposes an ending similar to that of Matthew. In fact Matthew simply enlarges and remodels the earlier material common to himself and Mark. Luke had access to a source of information earlier, probably, than our Mark, containing among other things an account of the appearance to Peter and the incident on the Emmaus road, but only in its main outlines. Still another old source was known to Luke and used by him in the introduction to the Acts. The fourth gospel follows Luke in the main, so that Meyer assiciates the first and second gospels together in one group, and the third and fourth in another. He thinks that it is impossible to harmonize these various accounts without the use of methods highly objectionable. However, he thinks it possible to get the facts as they occurred. So he holds to an appearance of Jesus to Peter, James, Paul, the Twelve, and to the five hundred referred to by Paul. The gospels, however, bear witness to but one real appearance of Jesus, and that was to the Twelve. At this time Jesus said to his disciples all he cared to say: he gave them the command

to disciple all nations. Out of these facts arose in due time the variations as reported in the four gospels. Meyer has a pretty hard struggle to make the resurrection of Jesus mean anything, since he denies the bodily resurrection. He is obliged to resort to an extensive history of religious visions and an elaborate discussion of the significance of such visions. On the one side he has no doubt of the resurrection appearances and on the other he regards them as purely subjective. Nevertheless he thinks that through them Jesus powerfully impressed his disciples and prepared them for their tasks. The only advantage Meyer has over scores of others who have expressed themselves on the same subject and along similar lines is that he has taken a somewhat wider range. But all of them are essentially weak. The belief of the early Christians was not merely that he had appeared to them, but that he was risen from the dead. They were not wholly unacquainted with visions. They knew what it was to "see in a vision." But they spoke of this in quite different terms. They did not say that they saw him in a vision; but that he had appeared to them so frequently and with such attending circumstances as to prove to them that it was Jesus himself, not some phantom. There is nowhere the slighest hint that the whole experience was subjective without a corresponding objective reality. Even Paul's experience on the Damascus road, while not exactly analogous to that described as known to the primitive disciples, was not thought of by him as strictly subjective. It had its objective cause. Besides, the vision included the seeing of a person, the hearing of his voice and the recognition of his sayings. It is necessary, if we are to hold on to the record at all, to let it speak for itself, not to read into it what it does not say.

RECENT THEOLOGICAL LITERATURE

Der Antisemitismus des Altertums in seiner Entstehung und Entwickelung (Early Antisemitism in its Origin and Development). By Felix Stähelin. Basel, C. F. Lendorff, 1905. In these days of antagonism to the advancement of the Jewish people it is interesting to learn how early in the history of the world it first manifested itself. Unfortunately, Stähelin has not treated the subject quite sufficiently at length to give us a complete portraiture of the relation of Jews and Romans, but according to him the Greeks did not form an unfavorable opinion of the Jews when the two peoples first became acquainted. Rather did they pay them due respect as "Syrian philosophers," owing to their doctrine concerning God. In this Stähelin certainly is correct, if we may judge from the "treaties" professedly entered into between the Jews and the Greeks, and the Jews and the Romans. Manetho is the earliest witness for Antisemitism; its locality was Egypt, and the time was the period subsequent to the considerable emigration of Jews to the cities of that country. This feeling of enmity toward the Jews was nourished by the developments attending the

acts of Antiochus Epiphanes. The Jews were in danger of losing their religious identity as a result of contact with Greek thought and culture. Just at this time, however, came the aggressions of Antiochus Epiphanes. These called forth a reaction which saved the Jewish religion from extinction, but which resulted also in such exclusiveness and bigotry as elicited the ridicule, if not the contempt, of the heathen world. From this time on the hatred of the Jews grew and spread. All sorts of stories concerning the history and customs of the Jews were put into circulation, and these were taken up as true and reported as such even by the more thoughtful writers. At length the officials of various cities began to deprive the Jews of the rights granted them in the days when they enjoyed more of the public favor, and the populace seized every opportunity to do violence to their victims. The conclusion is that Christianity had not the slightest part in the origin of the Antisemitic spirit. This conclusion is no doubt justified. But this does not excuse Christians who have taken part in persecuting them. Stähelin's book is by no means a complete treatise on the subject. It omits all consideration of those peculiarities of the Jews which make them socially obnoxious almost wherever they go. It does no justice to the fact that in the relations between the Jews and the Christians in the early centuries of Christianity the Jews were the aggressors. Of course no one would say that these facts excuse the rough and often inhuman treatment the Jews have received at the hands of Christians; but they do account for the prejudice that exists, and thus they explain the persecutions. There is a sense in which the sins of the fathers among the Jews are being visited upon their children. The Jews of the present day are not responsible for what their ancestors did; but the obnoxious social characteristics of the Jewish people should be lopped off, and if they were lopped off there would be little else to perpetuate the animosity with which they are contemplated by almost all who know them. If someone who has the confidence of the Jews could teach them humility and train them to unselfishness in all their relations with their fellow men he would do them the greatest favor imaginable. But it is just those Christian virtues which they lack, and which they reject in rejecting Christ. Perhaps no Christian has these virtues in perfection; but the Jews do not even strive toward the Christian ideal.

Die Bibelfrage in der Gegenwart. Funf Vortrage von D. Klostermann, D. Lepsius, D. Haussleiter, D. Muller-Erlangen, D. Lutgert (the Question of the Bible in the Present Day. Five Lectures by Drs. Klostermann, Lepsius, Haussleiter, Müller of Erlangen, and Lütgert). Berlin, F. Zillessen, 1905. These lectures were delivered in Berlin in the autumn of 1904 with the purpose of showing that there is no reason for turning away from the Bible. They differ considerably in merit, but all were delivered by men who in Germany rank as conservatives,

though in this country they would be characterized by a certain class as infidels, atheists, and the like. The first lecture deals with the trustworthiness of the Old Testament records. Dr. Klostermann holds that the errors in the records arise not alone from incorrect transcription, but also from deliberate additions and omissions in the text. In the prophetic and poetical and in the historical books the great matter was not literal reality with the writers, but the religious benefit of men. Nevertheless we are not to assume that the writers invented what they wrote. They wrote what they believed—on what to them was trustworthy authority—but they wrote for the sake of religious edification. Dr. Lepsius treats the theme, "Is the Old Testament Mythology or Revelation?" He assumes from the start that mythology cannot be a vehicle for revelation, and that if it is the one it is not the other. Nevertheless he says that "the Bible is not a book that fell from heaven for man's use; it is not infallible, nor were the writers of the Bible infallible. James and Paul contradict each other; the author of Ecclesiastes was an arch pessimist." He seems willing to admit this in general, but is very severe on the critics who go into particulars. The subject treated by Haussleiter is whether the apostolic writers correctly understood the person and work of Christ. This is answered in the negative by a considerable number of critics of the present day. The majority, however, hold that we have on the whole a correct portraiture of Christ in the gospels. Haussleiter admits that there is a gradation of conceptions of Christ according to the distance the writers were from the scenes of Christ's ministry, but he denies that these gradations are materially contradictory or exclusive. Allowing the Fourth Gospel to stand he thinks we secure a practically correct conception of Christ as he really was. In this judgment he is undoubtedly justified. Dr. Müller discusses the question whether the collection of biblical books is God's or man's work. He claims that, judged by their efforts, we must regard the books as God's work. Yet he says that this is true of the Bible only as a whole. It is to his mind doubtful whether the impression made by the Bible would be materially affected if the Song of Solomon, Esther, the epistle of Jude, and the second and third epistles of John were not in the collection. It is, he points out, a fact that the Church of the fourth century was the first to determine the limits of the New Testament canon, and we have the same right to claim to be led by the Spirit that they had, and are not obliged to accept their judgment as final. Dr. Lütgert considers the question whether we must maintain the doctrine of a divine inspiration of the Holy Scriptures. Lütgert firmly believes that the Scriptures are humanly conditioned, but he also believes that through these Scriptures God speaks to us. The inference to be drawn from this fact is that God's Spirit gave us the Scriptures, since he could not well speak to us through them if he had not spoken himself into them. Many different ideas are found in these lectures, but in all there is confidence in the divine value of the Scriptures.

RELIGIOUS AND EDUCATIONAL

Theological Students in German Universities. The following table is highly interesting to observers of theological problems:

Universities	Whole No. of Students	Theological students
Berlin	6,279	248
Bonn	3,029	89
Breslau	1,906	64
Erlangen	924	148
Giessen	1,078	72
Göttingen	1,779	113
Greifswald	786	82
Halle	1,903	318
Heidelberg	1,783	67
Jena	1,164	49
Kiel	1,028	33
Königsberg	1,008	68
Leipzig	3,855	305
Marburg	1,585	177
Rostock	664	57
Strassburg	1,446	67
Tübingen	1,661	330

Among these there is one woman (at Heidelberg). None but evangelical (Protestant) students are recorded. It is noticeable that although Berlin has more than twice as many students as any other university except Leipzig there are fewer theological students than at Halle, Leipzig, or Tübingen, the last of which, though far less celebrated, has the largest number of theologues. The fact that in all the universities there is a total of 2,287 students of theology suggests that there is no immediate danger of a shortage in the ministerial supply.

A New Departure for Social Democracy. The doctrine of social democracy in Germany has been that religion is a private concern, meaning thereby that the Social Democrat should abstain from participation in church affairs. A new order of things has recently developed. Experience shows that various important interests of civil and political life are injured for those who legally announce their purpose to withdraw from the state church. Besides, it is now seen that religious instruction in the public schools, while unsatisfactory in many ways, does recognize the acknowledged religious element in man and should not be altogether omitted, and that if the public schools omit such instruction it will be conducted too exclusively by the clergy. So that if it must be imparted it is better that the public schools should impart it. The result seems to be favorable for a more general participation of the Social Democrats in ecclesiastical and religious affairs.

GLIMPSES OF REVIEWS AND MAGAZINES

DR. JOHN TELFORD, the new editor of The London Quarterly Review, writes entertainingly in the April number about Holman Hunt and his Art, bringing to view necessarily the personnel and work of the famous Pre-Raphaelite Brotherhood. Principal Peter T. Forsythe says that no Protestant artist has ever done for Christianity what Holman Hunt has done. Our interest is especially in Hunt's religious paintings. One of his best known pictures is "Christ at the Door." When he was working at the first design of it Millais, who excelled Hunt in the technique of his art, came and looked to see what his brother artist was doing. Hunt said to Millais in explanation: "There is a text in Revelation, 'Behold, I stand at the door, and knock.' Nothing is said about the night, but I wish to accentuate the point of its meaning by making it the time of darkness, and that brings us to the need of the lantern in Christ's hand, he being the bearer of the light to the sinner within, if he will awaken. I shall have a door choked up with weeds, to show that it has not been opened for a long time, and in the background there will be an orchard." "What a noble subject!" cried Millais. He proposed to paint a companion design of the sinner with the door opened, falling at Christ's feet. Hunt saved himself from this dangerous rivalry by pointing out that the uncertainty as to whether the being within would respond was one of the strong attractions of his design. Another of Holman Hunt's celebrated pictures of Christ is "The Light of the World." Of this Dr. Telford says: "In this study at Chelsea Hunt availed himself of moonlight nights for finishing this picture. One day he was riding on a 'bus. The driver spoke with amusement of Carlyle, of his staid aspect, his broad-brimmed hat, and his slow gait; he added, he had been told 'as how he got his living by teaching people to write.' 'But I'll show you another queer cove if you're coming round the corner,' he went on. 'You can see him well from the 'bus; he is in the first floor, and seemingly is a-drawing of somethink. He does not go to bed like other folks, but stays long after the last 'bus has come in; and, as the perlice tells us, when the clock strikes four, out goes the gas, down comes the gemman, opens the street door, runs down Cheyne Walk as hard as he can pelt, and when he gets to the end he turns and runs back again, opens his door, goes in, and nobody sees no more of him.' When they reached Holman Hunt's house it was in darkness. 'Ah!' said the driver to Hunt, whom he did not recognize, 'it is unlucky; this ain't one o' his nights.' The face of Christ as The Light of the World taxed the painter's powers to the uttermost. He modeled a head, and got friends to sit whose features

promised any help. The gravity and sweetness of Christina Rosseti's expression attracted him, and she gave him some sittings for this purpose. Thomas Carlyle expressed his views of the picture with his usual frankness. 'You call that thing, I ween, a picture of Jesus Christ. It is a poor misshaped presentation of the noblest, the brotherliest, and the most heroic-minded Being that ever walked God's earth. Do you suppose that Jesus ever walked about bedizened in priestly robes and a crown, and with yon jewels on his breast, and a gilt aureole round his head? Ne'er crown nor pontifical robe did the world e'er give to such as he.' Carlyle said he had a screen at home on which he had put the best portraits he could find of 'all the men that ever were on earth who have helped to make us something better than wild beasts of rapine and havoc; but that grandest of all beings, that Jesus of heavenly omens, I have no means whatever of raising up to my sight with any accredited form.' After a long breath, he added, 'I am only a poor man, but I can say in serious truth that I'd thankfully give one third of all the little store of money saved for my wife and old age, for a veritable contemporary representation of Jesus Christ, showing him as he walked about while he was trying with his ever-invincible soul to break down the obtuse stupidity of the cormorant-minded, bloated gang who were doing, in desperate contention, their utmost to make the world go devilward with themselves.' Holman Hunt had now found his sphere. The spiritual passion which first expressed itself in 'The Light of the World' lifted his whole art into a nobler realm. In obedience to these new impulses, he determined to visit the scene of our Lord's life and ministry. Lessons at school from the New Testament had first aroused a wish to visit Palestine, and throughout his youth 'the doings of that Divine Master in Syria never ceased to claim' his homage. It became his ambition 'to make more tangible Jesus Christ's history and teaching.' Mr. Ruskin says 'the story of the New Testament, when once his mind entirely fastened on it, became to Holman Hunt what it was to an old Puritan, or an old Catholic of true blood—not merely a Reality, not merely the greatest of Realities, but the only Reality.' Henceforth his chief aim was to interpret and expound those verities." When Holman Hunt visited Tennyson, the poet complained that he had lost the respect of his page-boy by attempting to treat him like a fellow being, offering to lend him books and similar little kindnesses. Tennyson said: "This boy has the bitterness of the Saxon. He is ready to do his work, black the boots or brush the clothes, but he resents the show of kindness as condescension from a Norman master." The editor tells us of Hunt's meeting with Ruskin in Venice in 1868, and of the delightful account he gives of Ruskin's standing in front of Tintoretto's painting of the Annunciation and reading from one of his own books the description he had written years before of this celebrated picture. When Ruskin finished reading he said, as he gazed again at the picture, "No, there is no exaggeration or

bombast, such as there might have been, in my description; the words are all justified; they faithfully characterize the picture. I am content with them." It is said that those were dark days for Ruskin. At various periods in his life he was subject to mental darkening, distress, unbalancing, and despair, out of which he would emerge into the light of hope and faith when health came back to brain and nerves. Doubt and fear, faithlessness and pessimism, are often pathological and due to depressed or morbid physical conditions. At the time spoken of, Ruskin had lost his faith, and reached the bitter conclusion that there is no Eternal Father to whom we can look up; that man has no helper but himself. Hunt reasoned with him, and tried to help him to a happier conclusion. Ten years later they met in London, where Ruskin expressed great enthusiasm for a certain picture. "One reason," he said, "I so much value the picture we have seen is that it carries emphatic teaching of the immortality of the soul." To his joy, Hunt found that his friend had cast anchor and found rest in the faith and hope of a Christian.——In the same number of The London Quarterly W. Burkitt Dalby writes of Maeterlinck, the great Flemish writer, whom he classes as an artist in literature in kinship of spirit with Teniers and Van Dyck, artists in painting. He says that Maeterlinck is a Christian product and essentially Christian in principle and spirit, even while rejecting formal Christianity because he misapprehends it; and that the secret of the peculiar charm and impressiveness of his pages is that in them a man's soul is speaking to us; and that the shortcomings of his philosophy and his failure to appreciate the real grandeur of the Christian conception of God do not prevent him from being fascinated by the divine as manifest in human nature and life. All this is set forth in the conclusion of the article, which is as follows: "Maeterlinck always touches life sympathetically, whether he finds it in the great soul of Marcus Aurelius or amid the squalid poverty of some peasant home in Normandy or Flanders. He is always searching for nobleness, and is as delighted with it in the patient endurance of the Pierrette of Balzac as in the strong soul of Antigone, in the clear ideas of Fénelon or Pascal as in the spiritual enthusiasm of Joan of Arc. The great destinies of the leaders of mankind thrill him; but the sufferings of historical victims like Marie Antoinette and Henrietta of England, the Duc d'Enghien and Lesurques, touch him more deeply. The gentle sorrowing grace of the Margaret of 'Faust,' and the Ophelia of 'Hamlet,' moves him; but so also does the *æquanimitas*—the last watchword of Antoninus Pius. He sees the pity of the pessimism of Schopenhauer, and of the atmosphere of delirium and deceit in which lived Jean Jacques Rousseau; but he rejoices that the soul of Jean Paul Richter moved in the midst of loyalty and nobility, the center of peace and love, and he glories in the intellectual and moral majesty of Plato and Shakespeare and Goethe. His spirit is akin to that of Job, and to that of the Prometheus of Æschylus;

he is one of the vindicators of humanity—surely in this a follower of the great Vindicator!—and could use of himself, with rare appropriateness, the oft-quoted words of Terence, *Homo sum; humani nihil a me alienum puto.* Hence it is that his morality goes so far beyond that of the Stoics, and that of their modern representatives; it is not only based upon a great conception of the relation of man to the mysteries which surround him, it is sympathetic, Christian in tone and spirit. In his morality, Maeterlinck is Christian in the twentieth-century sense of the word; he belongs to the dispensation of St. John, he stands for the philanthropy of Christ. It is true that he in words disclaims lowliness of heart and poverty of spirit; but this arises out of his misapprehension of genuine Christianity. He thinks that our religion goes out 'in search of resignation, of mortification, of sacrifice.' That error is due to his early training, and is one that is often fallen into by non-Christian writers in Roman Catholic countries. But for real humility of spirit as it is understood in liberal Protestantism, it will be found that he has the utmost admiration, and those sacrifices which the great occasions of life and duty sometimes demand from us he is always ready to applaud, while his works are rich in engaging literary presentations of the most ideal modern forms of justice, conscientiousness, courage, kindness, and honor. Maeterlinck is essentially the child of his age—the child of the actual present. He represents the uprising of the soul against materialism, and the large humanity of the day. Even his great hero, Marcus Aurelius, moved, he thinks, in a little circle compared with that in which the sympathies of modern man revolve. He would not trust the destinies of the race with him; neither would he trust them with Plato and Aristotle, nor even with Shakespeare and Montesquieu. For he has a keen sense of the social injustices which have prevailed even in the most enlightened epochs of the past. He is the sworn champion of womanhood, holding the Arabian Nights, with all its flowers and its wisdom, to be a 'monument of horror,' because its women, wise and full of poetic sentiment as they are, are the victims of the abominable injustice of slavery. He has no more mercy on the evils of modern life than on the giant wrongs of the past; he sees the vulgarity of the passion for wealth and display, the treachery to the abiding interests of the race involved in every form of insincerity. With him the love that is a passion, and the love that is a moral principle, alike possess elements of sanctity and awe, for both have their home in 'the beneficent and generous atmosphere' in which is realized the oneness of mankind. The love which unites the sexes he always touches with tenderest imagination, holding that the 'strange recognitions' and 'subtle bonds' which are the accompaniments of a genuine marriage take place in the 'common fatherland' of the spirit—'the heights whereon our souls repose, and where our destiny fulfills itself in silence.' So, in varying ways, has Maeterlinck expressed for us many of the noblest ideals of the age. For him the tyranny of materialism is

already a thing of the past. In his works the age looks forward chiefly to spiritual triumphs, and the final victory of love and justice in life and society. And he is hopeful of that victory, for he is delighted with the signs of the times. He is living, he thinks, in a new Renaissance, when the things of the soul shall receive their full measure of love and homage. And always, as the real Leader of humanity, he seems to see Jesus Christ himself; for, though he does not often speak of him—and even when he uses of him the language of theology does not speak theologically, but, as a mystic, mystically—when he does so speak, it is always to defer to his authority as to that of the Head of the forces which make for righteousness, unselfishness, and wisdom. He sees that Christ's death is for us; he recognizes that his life and teachings are those of One who, because most perfectly and truly human, is in full and uninterrupted correspondence with those mysterious energies which contain the explanation and the soul of all life and being." The London Quarterly grows in interest and brightness.——The denomination which calls itself the Primitive Methodist Church stands especially for ecclesiastical democracy, and for simplicity of doctrine, a fervent spirituality, and purity of life. In all things it emphasizes primitive plainness and simplicity. But to infer from this that it is a narrow and unprogressive body would be an injurious mistake. For it cherishes intellectual freedom, values ample culture, and seeks larger light and broader vision. Evidence of this may be found in the scholarly and judicious article in the Hibbert Journal for April on "The Laws and Limits of Development in Christian Doctrine," written by Rev. W. Jones-Davies, Principal-elect of the Primitive Methodist College, Manchester, England. The term "development" as used in his paper means, he says, "progress in the understanding of the Christian revelation as embodied in the person of Jesus. He is the source and center of Christian doctrine, and the touchstone by which it needs to be constantly tested. But in the use of the above phrase more is meant than the teaching of Jesus; it implies the whole self-revelation of his personality, including his teaching, works, gospel, and personal influence. 'Christ *is* the gospel, when we include in the term redemption as well as teaching and biography.' But while the revelation in Jesus abides unchangeably, there has been progress in the understanding of it. Truth is ever bigger than any statement of it; nature is vaster than the discoveries of science; so Christianity is more than doctrine as God is more than the universe. No one age has a perfect apprehension of truth; it possesses the 'present truth' which meets its present needs; but the new times, with new intellectual conditions, get a fresh apprehension of it, and need a fresh presentation. As the discovery of new facts in science—in astronomy, geology, anthropology, etc.—necessitates new theories, so new religious facts demand new doctrinal statements. The 'truth . . . in Jesus' has been gradually unfolded. He part by part to men reveals the fullness of his face.' Each succeeding age

gets some fresh glimpse of his person which necessitates a recasting of doctrinal forms; a rehabilitation. The Christ of the New Testament is presented to us in Oriental dress, as the Christ of succeeding periods has been presented in other clothing. But behind all the forms there continues the unchanging essence, and it is the task of the theologian to disentangle the abiding truth from its accidental embodiment, and to clothe it in garments suitable to his time. And each fresh understanding tends to produce a new elevation of mind and heart—the very conditions which in turn lead on to a still further and clearer discovery. Not that it is a new Christ that is discovered, but simply fresh phases of the one personality—a personality revealed in the Scripture records, but which is above, superior to, and in a sense independent of them; for criticism may prove the records fallible, may weaken their authority in parts, and partly disintegrate them, but it cannot destroy the great personality standing behind, nor annihilate the fact that 'Christ Jesus came into the world to save sinners.' Now, if the understanding of this unique essence of doctrine be continuous, doctrine itself must be progressive. It is in religion as in physical life: if the organism takes up into itself fresh food, and assimilates it, development is an inevitable result. This assertion is one of the fundamental principles of Protestantism—a principle which delivers doctrine from the strangling noose of a narrow dogmatism. Real development in doctrine can only take place in Protestant communities: for Rome, by her own decrees in the Council of Trent, forges fetters which make progress in knowledge impossible, for those decrees enact that the Scriptures must not be independently studied, and can only be interpreted according to the inflexible dogmas of 'Holy Mother Church.'" This Primitive Methodist Principal goes on to say that doctrinal development, in order to be real and historical, must fulfill three conditions. First, it must be a genuine advance, a true progression, each stage logically connected with those preceding it, and each advance fitting in with its environment, and with the religious needs of the race. This axiom not only rules out such dogmas as Papal Infallibility, but many doctrinal vagaries that have marked Protestant history. This principle will prevent mere movement from being taken for progress and retrogression from being mistaken for advancement. Second, doctrinal development involves a new statement of truth and the casting aside of dead formulae. Doctrine is only the husk of truth; and burying the husk does not mean the destruction of truth. Changing the symbol does not mean changing the thing symbolized. Yet there are some who think it does; who confuse symbol with substance, husk with kernel, and formula with doctrine. And doing this has been the cause of many civil wars within the camp of faith. But to cling to dead formulæ is not only useless but dangerous, acting upon the living truth as dead limbs act upon a tree. One of the inevitable attendants of progress is the shedding of

antiquated forms in which faith had previously clothed itself. Third, true and legitimate doctrinal development roots itself firmly in the past, making past and present one organic vital continuity. In every advance it carries on with it all that is valuable in the past. This axiom is the surest and chief touchstone for testing the value and legitimacy of any doctrinal change. "Broadly speaking, Protestantism stands this test, for there is a vital union between it and the Christian Sources. But this cannot be said of Catholicism, for it has a closer relationship with Judaism, and with the paganism of the Roman Empire, than with the Church of the Gospels and Epistles. The later promulgations of dogma in the Roman Church cannot be called legitimate developments, because they bear no real relationship to the gospel root. Doctrine, while changing its form, in order to be really progressive must retain a vital connection with the past." Principal Jones-Davies notes that doctrinal progress has been greatly affected by intellectual movements and philosophic principles working outside its own specific realm. He instances that great intellectual movement called the Renaissance of Learning, which stirred the whole civilized world. By impelling men to a deeper study of the Word of God this brought on the Reformation. In a contrary way the empirical philosophy of Locke and Hume resulted ultimately in restatements of Christian truth in fresh form, more convincing to the mind of the time. The immediate effect of that philosophy was widespread skepticism and moral laxity. This condition of things in England called out two distinct efforts, very different from each other, to remedy it. One was Bishop Butler's Analogy, which endeavored to reconvince the intellect of the day of the truthfulness of religion. The other was the fervid and aggressive evangelism of the Wesleys. The Methodist movement greatly affected the theology of the time, and was the potent cause of a blessed progress of doctrine. A non-Methodist like Dr. Dale says that the decay of Calvinism among Evangelical Nonconformists has been largely due to the influence of Methodism. It is noted also that scientific discovery has had some influence on dogmatic views and has led to some modifications of statement and new ways of putting everlasting truth. And another molding influence has been the powerful personality of elect and gifted spirits who have been able to see more deeply and widely than their fellows. Nearly every marked advance in doctrine has been associated with some great name—Athanasius, Augustine, Origen, Luther, Calvin, Wesley. Doctrine also has been and will be molded and developed by social conditions and political movements; by the study of other religions, by the time-spirit, and by the action of the Over-Soul—the surrounding, interspheringing, all-comprehending Holy Spirit of God. Belief in an ever-present, all-inspiring, all-controlling Spirit is needed to explain, guide, and consummate all other influences, in order to a true doctrinal progress. The Holy Ghost was not a first-century influence only, but is a Power at work in all subsequent centuries and in their prog-

ress of knowledge. "But," says Dr. Jones-Davies, "while development in doctrine is permissible, natural, and necessary there are restrictions which such movements must observe, boundaries which they must not transgress. The first limitation is that while doctrinal development and progress should keep pace with the advancing needs of man, on the other hand it must not precede them. Speculative theologians are in danger of forcing the pace, while conservative minds are apt to put a drag on the wheels, the one jarring and jolting the Church and taking its breath away by going too fast, the other distressing it by moving too slowly and trying to prevent any progress. Expediency and wisdom ask for a judicious blending of the two." A second necessary safeguarding limit to doctrinal development lies in the generic Christian consensus, or in Christian belief taken as a whole. Such a consensus is a historical fact, for there are certain doctrines which may be called fundamental, which have been and are accepted by practically all Christian churches. It is this consensus, this collective conviction and consciousness, which takes the place in Protestantism of Church authority in Romanism. Respect for this general consensus is needed to check the crude individualism that has frequently marred the noble ideals of Protestantism. The right of private judgment is a great heritage, but it is abused when it is said that individuals are to pick out a religion for themselves from the Bible; and liberty becomes license when a man says, as George Dawson used to say, "I believe with Paul when Paul believes with me." And lastly, doctrinal development must be limited by the *spirit* of the Christian Scriptures. It is the *spirit* of the Scriptures, rather than their letter, that supplies the true guide, and puts the true check upon doctrine, for here, as elsewhere, "the letter killeth." Just as the different parts of the Bible should be judged by the spirit of the whole, so separate doctrines should be formulated and adjusted by the spirit of the whole truth. If the other method, the proof-text method, be adopted, there is at once commenced one of these internecine strifes which have been the bane and the shame of church history in general, and of theological controversy in particular. Into doctrinal decisions nothing should be admitted contrary to the Spirit of Christ, and nothing left out that he either explicitly or implicitly commands. Such sane, safeguarded teachings are as good for all Methodists as for the Primitive branch. That is why we transcribe them here.

BOOK NOTICES

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

Introduction to the Old Testament. By JOHN EDGAR MCFADYEN, M. A. (Glas.), B. A. (Oxon), Professor of Old Testament Literature and Exegesis, Knox College, Toronto. 8vo, pp. x, 356. New York: A. C. Armstrong and Son. Price, cloth, $1.75.

The production of books intended to introduce the average reader to the mysteries and difficulties of modern biblical criticism goes steadily on, and one would be inclined to question the need for so many of them were it not that fresh evidence is constantly afforded that there are many still who consider the Higher Criticism a definite body of doctrine, instead of a long customary method of research which leads to destructive or to constructive results according to the spirit in which it is used. Professor McFadyen's book might be regarded as simply a handbook intended to prepare the serious student to go on to the technical complexities of Driver's Introduction to the Literature of the Old Testament. But in one way it is rather more than that. It is a quite independent book written by a man who has personally thought his way through the tangled mass of discussion which now surrounds the question of the age and authorship of the Old Testament books. Indeed much of it would be improved if it were less independent. It is in many places unwarrantably radical in its conclusions. Indeed Dr. McFadyen is considerably more advanced in his views at certain points than is Professor Driver himself. Take for example Amos 2. 4, 5, which McFadyen denies to the prophet and Driver accepts as authentic; and Hosea 1. 7, and 1. 10, as to which there is the same difference of opinion between them. So also in the general attitude adopted toward the origin of the books Dr. McFadyen holds the more radical position. In some things he represents radical tendencies more fully than does Driver. Dr. McFadyen writes in a spirit of reverent and devout appreciation of the biblical books, and nowhere with the sort of irritating superiority occasionally assumed by some critics. In the discussion of Deuteronomy he rises to a lofty tone of enthusiasm for this glorious book. Thus he says: "Deuteronomy is one of the epoch-making books of the world. It not only profoundly affected much of the subsequent literature of the Hebrews, but it left a deep and abiding mark upon Hebrew religion and through it upon Christianity;" and again, "The book is splendidly practical, and formed a not unnecessary supplement to the teaching of the prophets. Society needs to have its ideals embodied in suggestions and commands, and this is done in Deuteronomy;" and still again, "The book abounds in profound and memorable statements touching the essence of

religion. It answers the question, What doth thy God require of thee? 10. 12. It reminds the people that man lives not by bread alone, 8. 3. It knows that wealth and success tend to beget indifference to religion, 8. 13. ff., and that chastisement, when it comes, is sent in fatherly love, 8. 5; and it presses home upon the sluggish conscience the duty of kindness to the downtrodden and destitute, with a sweet and irresistible reasonableness: 'Love the sojourner, for ye were sojourners in the land of Egypt.'" 10. 19. A little more of the same sort of enthusiasm for other books of the Bible would increase the acceptability of Dr. McFadyen's book. The argumentative side of his book may be inferred from the following specimen of it: "The negative conclusion is that the book is not, in its present form, from the hand of Moses, but is a product, at least several generations later, of the settled life of the people. But it is at once asked, Do the opening words of the book not commit us expressly to a belief in the Mosaic authorship, in spite of the resultant difficulties? Is it not explicitly said that these words are his words? The answer to this question lies in the literary freedom claimed by all ancient historians. Thucydides, one of the most scrupulous historians who ever wrote, states, in an interesting passage, the principles on which he composed his speeches (1. 22): 'As to the various speeches made on the eve of the war or in its course, I have found it difficult to retain a memory of the precise words which I heard spoken; and so it was with those who brought me reports. But I have made the persons say what it seemed to me most opportune for them to say in view of each situation; at the same time I have adhered as closely as possible to the general sense of what was actually said.' This statement represents the general practice of the ancient world; the conditions of historical veracity were satisfied if the speech represented the spirit of the speaker. And this, as we shall see, is eminently true of the book of Deuteronomy, which is an eloquent exposition and application of principles fundamental to the Mosaic religion. If, on the other hand, it be urged that the book contains deliberate assertions that it was written by Moses —for example, 'when Moses had made an end of writing the words of this law in a book,' 31. 24—the reply is inevitable that this very phrase, 'all the words of this law,' is elsewhere used of a body of law so small that it can be inscribed upon the memorial stones of the altar to be set up on Mount Ebal, 27. 3." [pp. 52, 53.] The professional student who wishes to know what discussions are now going on in critical circles concerning the one incomparable, imperishable book—the Bible—may find much information in Professor McFadyen's book, which springs from a heart that believes in God and counts his word infinitely precious and supremely authoritative. But there is need, as we have shown, to guard against the unwarranted radicalism of some of his conclusions. And especially is it inconceivable that the inspired historians in the Bible are to be put in any way on a level with the uninspired Thucydides.

The Garden of Nuts. By Rev. W. Robertson Nicoll, M.A., LL.D. 12mo, pp. 232. New York and London; A. C. Armstrong & Sons. Price, $1.25.

It is an immediate relief to the reader of this suggestive book to find a sub-title, "Mystical Expositions with an Essay on Christian Mysticism." The quotation, "I went down into the garden of nuts" (Cant. 6. 11), though it may be indicative of rare originality is not so welcome to the man who wants to know what the author has to present as the other quotation found on the title page, "I will come to visions and revelations of the Lord" (2 Cor. 12. 1). There are sixteen chapters in the book, some of the titles being "An Essay on Christian Mysticism," "Mysticism in Theology and Practice," "The Garden of Nuts," "Christ in the First Psalm," "The Opened Scriptures and the Burning Heart," "They Came unto the Iron Gate," "The Animation of our Lord's Surrender." The author divides the book into two parts, the first consisting of a lecture delivered at the Glasgow Summer School of Theology in 1905, the second a series of expositions reprinted from the British Weekly. The lecture is divided into four sections, interpretive of the subject of mysticism, and is most suggestive. "There are many eloquent preachers who are well skilled in knowledge, and have a care for the things of God. But to exercised believers it is plain that they are strangers to the depths and heights of Christianity." "The chief practical use of mysticism is to help Christian preachers to deepen their teaching." "The sense of the necessity of the divine union, the realization of Christ on earth, the true, certain, and absolute knowledge of God the Supreme is the heart of mysticism." "This union is attained by a sequence of experiences difficult to translate into language, more or less sealed and secret for those who have never gone through them." "The process for the return unto God has one great principle. . . . There must be the cutting of correspondence with inferior things and the creating of a new correspondence with things above. . . . This correspondence often begins with a changed attitude to the material universe. . . . To the mystic all the universe is an omen and a sign. . . . The second stage in the advance is that of detachment. The true light is to be sought within. To the truly detached penitence is not only the safest road but the sweetest and the most fruitful. . . . The next step is attachment, the creation of an attitude of perfect correspondence with Christ. This may be defined as conversion. . . . The next stage is what is known in mystical theology as the night of the obscure illumination, a time of aridity, weariness, darkness— a divine discontent. . . Some never get out of it. They die towards Jerusalem. It is at this period that there is often in the Christian a tendency to experiment in spiritualism. . . . This is succeeded by what has been called the higher Quietism, the time of ecstasy and visions. . . . Then, in the experience of a few, there is the experience of raptures and derelictions. . . . From this there is the passage to the open and untroubled and everlasting vision." So much for an analysis of what Dr. Nicoll calls the "Stages of the Inward

Way." In the chapter on "Mysticism in Theology and Practice" the author says, "All mystics believe that beyond the obvious sense of the Scripture there is often a second sense. . . . What was the unknown writer of the fifty-third chapter of Isaiah thinking of when he wrote his prophecy? Did he think of a person or of collective Israel? It does not matter. Nothing is settled by the intention of the writer, even if that could be ascertained. . . . The mystic believes that more and more light is ever breaking from the Word. He believes that it should never be opened save by hands that tremble with reverence. He receives it into his arms as the aged Simeon received the holy Child." Dr. Nicoll is a keen and yet kindly critic of the pulpit of the day. "The references to the Bible in sermons, so far as we hear them and read them, are surprisingly small. . . . Vast tracts of Scripture, and especially of the Old Testament, . . . are bare desert to the younger generation of preachers. . . The preaching that for real effect should be delivered with a map behind the preacher is necessarily of no use." The second half of the book is largely an illustration of the statement that it is permissible to read into the words of the Old Testament the New Testament meaning. Surely in these days of cool, calm, historical research this summons to the guidance of the "inner light" will be hailed with gratitude.

Old Testament Introduction, General and Special. By JOHN HOWARD RAVEN, D.D., Crown, 8vo, pp. 362. New York and Chicago: Fleming H. Revell Company. Price, cloth, $2.00 net.

A conservative text-book, covering the whole range of the subject, by the Professor of Old Testament Languages and Exegesis in the Theological Seminary of the Reformed (Dutch) Church of America, at New Brunswick, N. J. Dr. Raven's preface begins with this: "An apology is due for adding another to the already long list of volumes on the Higher Criticism. My apology is that the majority of works on this subject are from the negative standpoint, while most of the others are too brief to be of much value and substitute ridicule or denunciation for argument. The orthodox theologian weakens his position by underestimating the force of the radical arguments; and he does not commend himself to fair-minded people by ignoring, or ridiculing, or abusing his opponents." And then this out-and-out conservative writes this somewhat startling sentence, "This traditional view of the Old Testament has nothing to fear except from the ignorance and the prejudice of its own adherents." That sentence by a traditionalist is provocative of much reflection. The author's positions are all in harmony with this general statement: "There is no middle ground between a thoroughly naturalistic conception of the origin of the Hebrew Scriptures and that view of them which is found in the Scriptures themselves. Christ and the Old Testament are so united by mutual testimony that a low view of the credibility of the latter must result in a low view of the credibility of the former." Throughout his book Dr. Raven states succinctly each point of criticism put forward by radical critics, and follows

each by his own "Answer," made as clear and concise as possible. This method is lucid and effective and constitutes a chief excellence of the book. The work is conscientiously and ably done and has a practical value for common use which amply justifies its publication and ought to insure for it a wide circulation. It is the most compact, handy and effective book of its kind that we know.

PHILOSOPHY, SCIENCE AND GENERAL LITERATURE

Literary Illustrations of the Bible. Edited by JAMES MOFFATT, D D. 16mo. Ecclesiastes. Pp. 102. Saint Mark. pp. 104. New York: A. C. Armstrong & Son. Price, cloth, 40 cents, net, per volume.

These are two of a series of six little volumes, the others being illustrations on Daniel, St. Luke, Romans and Revelation. They are made up of passages in prose or verse which develop or illumine, not the words, but the idea of Scripture texts. Sometimes the quotation is like a lighted candle placed beside the text; and the juxtaposition of text and quotation may set in motion the mind of those who have to use the Bible constantly in the work of preaching or teaching. Of the book of Ecclesiastes Wesley wrote in his Journal: "I began expounding it in order. I never before had so clear a sight either of the meaning or the beauties of it. Neither did I imagine that the several parts of it were in so exquisite a manner connected together; all tending to prove that grand truth—that there is no happiness out of God." On the passage "He hath set eternity in their heart" Dr. Moffatt quotes, from Butcher's Harvard Lectures on Greek Subjects, this on the superior greatness of Hebraism as compared with Hellenism: "So might we sum up the spirit of Israel. But the Jewish ideal simplified life by leaving half of it untouched. It remained for Greece to make the earth a home, ordered and well equipped for the race, if not indeed for the individual. Greece supplied the lacking elements—art, science, secular poetry, philosophy, political life, social intercourse. . . . Hebraism and Hellenism stand out distinct, the one in all the intensity of its religious life, the other in the wealth and diversity of its secular gifts and graces.

> "Thus the sharp contrast of the Sculptor's plan
> Showed the two primal paths our race has trod;—
> Hellas, the nurse of man complete as man,
> Judæa pregnant with the living God."

Anent the passage "Better is the sight of the eyes than the wandering of the desire" this is quoted from Louis Stevenson: "The most beautiful adventures are not those we go to seek. You may paddle all day long; but it is when you come back at nightfall and look in at the familiar room that you find Love or Death awaiting you beside the stove." Another

appropriate quotation might have been this: "A man's best things are nearest him, lie close about his feet." On the "laughter of the fool" (Eccl. 7. 6) these lines are quoted from Dean Swift:

> " Dingley and Brent
> Wherever they went,
> Ne'er minded a word that was spoken;
> Whatever was said,
> They ne'er troubled their head,
> But laughed at their own silly joking.
>
> " Should Solomon wise
> In majesty rise,
> And show them his wit and his learning;
> They never would hear.
> But turn the deaf ear,
> As a matter they had no concern in."

and the following from William Watson:

> " I think the immortal servants of mankind,
> Who, from their graves, watch by how slow degrees
> The world-soul greatens with the centuries,
> Mourn most man's barren levity of mind,
> The ear to no grave harmonies inclined,
> The witless thirst for false wit's worthless lees,
> The laugh mistimed in tragic presences,
> The eye to all majestic meanings blind."

Alongside Eccl. 11, 7, "Truly the light is sweet," Dr. Moffatt sets the conversation between Lavengro and Mr. Petulengro, the gipsy, in the twenty-fifth chapter of Borrow's Lavengro: "Life is sweet, brother." "Do you think so?" "Think so!—There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die? Wish to die, indeed! A Romany gipsy would wish to live for ever." "In sickness, Jasper?" "There's the sun and stars, brother." "In blindness, Jasper?" "There's the wind on the heath, brother; if I could only feel that, I would gladly live for ever." Also from Richard Jefferies this passage on Sunlight in a London Square: "The great sunlit square is silent—silent, that is, for the largest city on earth. A slumberous silence of abundant light, of the full summer day, of the high flood of summer hours whose tide can rise no higher. A time to linger and dream under the beautiful breast of heaven, heaven brooding and descending in pure light upon man's handiwork. If the light shall thus come in, and of its mere loveliness overcome every aspect of dreariness, why shall not the light of thought, and hope—the light of the soul—overcome and sweep away the dust of our lives?" On the words, "Rejoice—but remember" (Eccl. 11. 9), the follow-

ing words of Johnson to Boswell are quoted: "When first I entered Ranelagh it gave a gay sensation to my mind such as I had never experienced anywhere else. But it went to my heart to consider that there was not one in all that brilliant circle that was not afraid to go home and think." And this from C. H. Pearson, on the decay of home piety: "We have got a new family life, which is genial and charming and natural, which gives free vent to the feelings, and cares liberally for culture and advancement in life. Only the sense of obligation, of duty to God, of living forward into eternity, has disappeared." And best of all in connection with this text is quoted the testing-rule which the wise mother of the Wesleys gave her young people, a rule more portable, rememberable, comprehensive, and practical than any possible list of prohibited things: "Would you judge of the lawfulness or unlawfulness of pleasure take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind—that thing is sin to you, however innocent it may be in itself." In the illustrations of the Book of Mark Thoreau is quoted anent the words of Jesus, "Come ye after me:" "There is hardly a house but is divided against itself, for our foe is the all but universal woodenness of both head and heart, the want of vitality in man, which is the effect of our vice; whence are begotten fear, superstition, bigotry, persecution, and slavery of all kinds. . . . The modern Christian is a man who has consented to say all the prayers in the Liturgy, provided you will but let him go straight to bed and sleep quietly afterward. All his prayers begin with 'Now I lay me down to sleep,' and he is for ever looking forward to the time when he shall go to his '*long* rest.' He has consented to perform certain old-established charities, too, after a fashion, but he does not wish to hear of any new-fangled ones; he doesn't wish to have any supplementary articles added to the contract, to fit it to the present time. The evil is not merely a stagnation of blood, but a stagnation of spirit." On Mark 3. 14, "He appointed twelve," the following is given from R. H. Hutton: "The chosen apostles themselves misunderstand and misinterpret their Master. Peter, after being told that his confession is the rock on which the church should be built, is spoken of as a tempter and an offense to his Master, as one who savors not of the things which are of God but of those which are of men. John is twice rebuked, once for his revengeful spirit, once for his short-sighted ambition. Judas's treachery is predicted. All the twelve are warned that they will fail at the hour of Christ's trial, and that warning, like the more individual prediction addressed to Peter, is certainly most unlikely to have been conceived after the event. In a word, from beginning to end of the gospels, we have evidence, which no one could have managed to forge, that Christ deliberately chose materials of which it would have been impossible for anyone to build a great or-

ganization unless he could otherwise provide, and continue to provide, the power by which that organization was to stand." On gaining the world and losing one's soul, this is quoted from Louis Stevenson: "An arctic torpor seizes upon men. Although built of nerves, and set adrift in a stimulating world, they develop a tendency to go bodily to sleep; consciousness becomes engrossed among the reflex and mechanical parts of life, and soon loses both the will and the power to look higher considerations in the face. This is ruin; this is the last failure in life; this is temporal damnation, damnation on the spot and without the form of judgment. *What shall it profit a man if he gain the whole world and lose himself?*" And this from Thoreau's answer to the critics of John Brown's raid on Harper's Ferry: "But you say, 'He won't gain anything by it.' Well, no, I don't suppose he could get four-and-sixpence a day for being hung, take the year round; but then he stands a chance to save a considerable part of his soul—and *such* a soul!—when *you* do not. No doubt you can get more in your market for a quart of milk than for a quart of blood; but that is not the market that heroes carry their blood to." Also from Thoreau is quoted this on the pungent and searching character of New Testament teaching: "It is remarkable that notwithstanding the universal favor with which the New Testament is outwardly received, and even the bigotry with which it is defended, there is no hospitality shown to, there is no appreciation of, the order of truth with which it deals. I know of no book that has so few readers. There is none so truly strange and heretical and unpopular. To Christians, no less than Greeks and Jews, it is foolishness and a stumbling-block. There are, indeed, some things in it which no man should read aloud more than once. *Seek first the kingdom of heaven. Lay not up for yourselves treasures on earth. If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?* Think of this, Yankees! . . . Think of repeating these things to a New England audience! . . . Who, without cant, can read them aloud? Who, without cant, can hear them and not go out of the meetinghouse? They never *were* read, they never *were* heard." On the saying of the Master, "My words shall not pass away," George J. Romanes is quoted: "One of the strongest pieces of objective evidence in favor of Christianity is not sufficiently enforced by apologists. Indeed, I am not aware that I have ever seen it mentioned. It is the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge —whether in natural science, ethics, political economy, or elsewhere—has had to discount. This negative argument is really almost as strong as is the positive one from what Christ did teach. For when we consider what a large number of sayings are recorded of him, it becomes most remarkable that in literal truth there is no reason why any of his words should

ever pass away, in the sense of becoming obsolete. 'Not even now could it be easy,' says John Stuart Mill, 'even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life.' Contrast Jesus Christ in this respect with other thinkers of like antiquity." Mr. G. J. Romanes, from whom these words are quoted, goes on to instance Plato, in whose dialogues there occur errors "reaching even to absurdity in respect of reason and to sayings shocking to the moral sense." Referring to the mocking and smiting of Jesus by his tormentors, Dr. Moffatt quotes Froude's account of a sermon delivered by Newman at Oxford in which the preacher "described closely some of the incidents of our Lord's passion; he then paused. For a few moments there was breathless silence. Then, in a low, clear voice, of which the faintest vibration was audible in the farthest corner of St. Mary's, he said, 'Now, I bid you recollect that he to whom these things were done was Almighty God.' It was as if an electric stroke had gone through the church, as if every person present understood for the first time the meaning of what he had all his life been saying. I suppose it was an epoch in the mental history of more than one of my Oxford contemporaries." From extracts here given it can be seen that these little books are made up of choice selections.

The Makers of English Fiction. By W. J. DAWSON. 12mo. pp. 316. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.50, net.

One critic thinks the most attractive chapter of this book is the one describing the "Characteristics of Thackeray." For our part we find more interest in other chapters, such as those which deal with George Meredith, Thomas Hardy, and Robert Louis Stevenson. Down from Defoe, author of Robinson Crusoe and father of English fiction, to the gifted consumptive who laid the wasted remnant of his body to rest in the soil of Samoa, Dr. Dawson leads us through two hundred years of English story-tellers, and with rare insight and critical discrimination weighs, measures, and portrays their excellences and defects. His book is a fine study in comparative literature. He calls George Meredith the most intellectual of English novelists, appealing most to the ear of a discriminating culture; whose fame will come, if slowly, yet surely. Like Landor, he will dine late; but the dining room will be well lighted, the guests select even if few. Of Meredith's style Dr. Dawson says: "It is brilliant almost beyond example in his contemporaries; but it is at times willfully obscure in an almost equal degree. To those who love splendor, subtlety, and felicity of diction, combined with the most penetrating and suggestive thought, the writing of George Meredith is an unboundaried paradise. Roam where you will, a profusion of things dear to the delicate and discerning palate are found. Or, to change the figure, never was there so coruscating a style. The page

perpetually breaks in star-sparkles; it flashes with all sorts of pyrotechnic displays, it is volcanic with eruptive radiance. Sometimes it is almost mischievously coruscating, as though a boy exploded crackers under you for the mere pleasure of seeing you jump. But one never knows how soon or suddenly the fire may go out, and you may find yourself plunged into the darkest by-ways of obscurity. Mr. Meredith has described Carlyle's style, and in doing so has partially described his own: A style resembling either early architecture or utter dilapidation, so loose and rough it seemed; a wind-in-the-orchard style, that tumbled down here and there an appreciable fruit with uncouth bluster; sentences without commencements running to abrupt endings and smoke, like waves against a seawall, learned dictionaries giving a hand to street-slang, and accents falling on them haphazard, like slant rays from driving clouds; all the pages in a breeze, the whole book producing a sort of electrical agitation in the mind and joints." The exquisite poetic beauty of some passages in Meredith's works is nowhere surpassed. His greatest moments, Dr. Dawson thinks, are in the interpretation of young love and of nature. In some passages of perfect charm and lyric rapture he blends together the beauty of nature and the sweet delirium of tender love. Take, for instance, his description of the first waking of love in young Richard Feverel, framing the lovers in a picture of the beauteous and delicious world: "The little skylark went up above her, all song, to the smooth southern cloud lying along the blue; from a dewy copse standing dark over her nodding hat the blackbird flitted, calling to her with thrice mellow note; the kingfisher flashed emerald out of the green oziers; a bow-winged heron traveled aloft seeking solitude; a boat came slipping across the water toward her, containing a dreaming youth. . . . To-morrow this place will have a memory —the river and the meadow and the white foaming weir. His heart will build a temple here, and the skylark will be its high-priest and the blackbird its glossy-gowned chorister, and there will be a sacramental repast of dewberries. For here is the home of enchantment; here, secluded like darkling nightingales, the lovers sit, and into eyes and ears pour ever-fresh treasures of their souls. . . . The hours pass unnoted. The tide of sunshine ebbs from the upper sky. In the west the sea of sunken fire draws back, and the stars leap forth, tremble, and then retire before the advancing moon. Its soft beams travel to the fern-covert where the lovers sit, her eyes gazing into his and her soul visible to him in her eyes. Their lips are locked. . . . Out in the world there, on the margin of the woodland, a sheep boy pipes to meditative eve on a penny whistle. Love's musical instrument is as old, and as poor; it has but two stops, and yet you see the cunning musician does thus much with it. Pipe no more, love for a time! Pipe as you will you cannot express the lovers' kiss—nothing of its sweetness and of its sacredness nothing. St. Cecilia up aloft, before the silver organ-pipes of paradise, pressing fingers upon all the notes of which

Love is but one—from her you may hear it." The women characters of Meredith are said to be worthy of a chapter by themselves. He holds that in intellectual power woman is the mate of man, and in moral power his superior. He will not tolerate the doctrine that woman is but undeveloped man; he denounces that as a lie, and says that "men who have the woman in them without being womanized are the pick of men, while the choicest women are those who yield not a feather of their womanliness for some amount of manlike strength." As for the power of woman in man's life, he says that women may either have us back to the conditions of primitive man, or may shoot us higher than the topmost star. And as for man, Meredith holds that one's relations to woman, how he regards her, how he acts toward her, are the most significant things about him, and decide whether he is worthy of approval or of condemnation. But Dr. Dawson finds the chief thing in Meredith's works to be their robust hopefulness. This novelist "has gone down to the sources of life, and uncovered its worst secrets; he has surprised the unexpected and dragged into light the ignored elements of conduct; he has been utterly true to reality; but he has retained, through all, his geniality, his faith in God and man, his hope for the world." He has told us that the only chance of happiness is the belief that this world is well designed, and this is his own belief; and he adds through the lips of his Diana of the Crossways, "*Who can really think and not think hopefully?*" Like so many of his aphorisms, this is one that goes to the root of things and expresses a philosophy. It would seem to teach that pessimism is the disease of shallow minds, a surface complaint which attacks mainly the less forceful and efficient natures of the race; the wider and deeper natures have too strong a vitality to be its victims. Go deep enough, he says, and you will find that the sources of hope and vital joy are not dried up. You will find no chaos, but a most Divine Cosmos, to know which is to rejoice in life. Despair is a disease; the sane and sound nature must needs be hopeful. A little thought, like a little knowledge, is a dangerous thing, and may breed pessimism. A little more thought takes one out of the storm-belt into the far-reaching sunlight. "*I think it alays the plan in a dielemmer,*" says the wise Mrs. Berry, "*to pray God and walk forward.*" Nor can any better plan be invented for the guidance of bewildered souls. There is, of course, a thoughtless optimism, as there is a thoughtless pessimism—the optimism of those who recognize no problems or dilemmas in life, and whose gayety is the mere frisking ebullience of the happy animal. But the glory of George Meredith's optimism is that, having seen the worst, he believes in the best. Having touched the lowest depth, he still has eyes to discover the starry height, and has ears to hear the music of the spheres. In this resolute and intelligent optimism he and Robert Browning once more find themselves akin; nor can the spirit of Meredith's work be better expressed than by putting into his lips the well-known verse of Browning:

I have gone the whole round of creation: I saw and I spoke;
I, a work of God's hand for that purpose, received in my brain
And pronounced on the rest of His handwork—returned Him again
His creation's approval or censure: I spoke as I saw,
I report as a man may on God's work—*all's love, yet all's law.*

Meredith's pages are sprinkled here and there with aphorisms like these: "Not until he has some deep sorrow does a man find the deep necessity of prayer;" "Who rises from prayer a better man, his prayer is already measurably answered;" "Many who have attained to God fall from him for this reason—they cling to him with their weakness, not with their strength;" "Expediency is man's wisdom, doing right is God's;" "The compensation for injustice is that in the darkest ordeal we gather the worthiest round us;" and this most perfect prayer for a young lover, "Give me purity to be worthy the good in her, and grant her patience to reach the good in me." In sharp, dark contrast with Meredith's optimism and religiousness is Thomas Hardy's view of life: "His mind is one of the Lucretian order, grave, sad, somber, and dominated by an overwhelming sense of law. His austerity is the Lucretian austerity of a peculiarly solemn genius, brooding over life rather than immersed in it, detached, separate, and viewing men and women with a kind of scornful commiseration. He and joy stand very far apart. He is overweighed with the burden of the world. His lips smile, but in their curve lurks perpetual irony. His eyes have the prophet's severity; he is as one who looks through the dim veil of life to those pitiless forces which control and create it. Let the reader thoroughly acquainted with the writings of Hardy call to mind the groups of people in his books; the bowed peasants, toiling beneath gray skies, the relentless developments of fate that overtake them, the hard, silent heroisms they display, their acquiescence in calamity as a thing inevitable, their rigid, tearless endurance of the blows of circumstance, and he will begin to realize how much the spirit of austerity governs Hardy in all his creations. There is the clang of a pitiless mechanism in all, as there is in the great poem of Lucretius. He is without suavity, he stands apart upon an icy peak, watching with somber eyes the insignificant struggles of a lower world, at once intent, ironically sympathetic, but, like Nature, implacable. . . . His view of life is microscopic rather than astronomic. His eye is fixed upon a brilliantly lit lens, beneath which the contortions of the pitiably futile creature known as man are faithfully exhibited; it does not occur to him that the same creature has authentic relations with infinity. It is difficult to recall any leading figure in Hardy's books who sees life in large perspective, who feels that romance of the infinite which manifests itself in genuine religious emotion. Not one looks beyond the earth, not one is consoled by any thought of future opportunities and vindications. And hence, in spite of the great note of tragedy which is heard ever and again, Hardy makes us feel that life is a little

thing, appointed to derision and disaster, the contortions of a mollusc on a leaf, the flight of a gnat in a sunbeam. Some sense of the gravity and splendor of human life is necessary to that self-reverence which is the true source of all cheerful or hopeful views of life. But Hardy sees no element of gravity or splendor in human life; it is sordid, cruel, mean, and therefore he cannot regard it with cheerfulness. He is, to use his own phrase, 'unreconciled to life,' and his disbelief in life—in its vital good, its moral base, its hidden goal, its possibilities of sublimity or indefinite evolution—produces in him a constant temper of scornful anger deepening into bitterest melancholy." Hardy's Wessex peasants are a rude, ignorant, but interesting lot, and some of them quite religious in their way. One of them bases his loyalty to the Established Church upon the comfortable assurance that "a man can belong to the Church and bide in his cheerful old inn, and never trouble or worry his mind about doctrines at all. But to be a meetinger, you must go to chapel in all winds and weathers, and make yerself as frantic as a skit. Not but what chapel-members be clever chaps enough in their way. They can lift up beautiful prayers out of their own heads, all' about their families and shipwrecks in the newspapers." To this another worthy of the same class answers with corroborative feeling: "They can, they can, but we Churchmen, you see, must have it all printed aforehand, or, dang it all, we should no more know what to say to a great gaffer like the Lord than babes unborn."

Astronomy in The Old Testament. By G. SCHIAPARELLI, Director of the Brera Observatory in Milan. Authorized English Translation with many corrections and additions by the author. Oxford: At the Clarendon Press. New York; Henry Frowde. Pp. vi and 173. Price, cloth, $1.50.

That an astronomer of high rank and of international reputation should deem it worth while to write a popular book in Italian, for the scientific series of Hoepli, on the astronomy of the Old Testament is an interesting sign of the times. The book first appeared in 1903, was published with changes and corrections in German in 1904, and now appears in English, having passed the correcting eyes of the greatest Old Testament scholar in England, Professor Driver, and also of one of the best Semitic scholars in the person of Mr. A. E. Cowley, the learned, accomplished and amiable sub-librarian of the Bodleian Library. The writer accepts in general the literary conclusions of the Wellhausen school as to the origin and date of the Old Testament books, but he flatly declines to be led astray by the mythological theories of Professor Winckler which have so strangely been embraced by Dr. Alfred Jeremias. The book is sufficiently comprehensive to suit many tastes. It begins with the Firmament, the Earth, the Abysses, and passes on through Stars, Constellations, the Mazzaroth, the Day, the Jewish Month, the Jewish Year to a conclusion in the Septenary Periods. It is well written, has a certain solemn loftiness of manner well befitting its subject, and is in parts as stately as the constellations

themselves. We do not know any single book in which such a mass of information, on the whole reliable, is to be found concerning the astronomical references in the Old Testament. But we are not in all respects satisfied with it. Professor Schiaparelli gives generous recognition to the religious supremacy of the Old Testament writers over all others in antiquity, and this is well. But he does not seem able to divest himself wholly of the modern fallacy that the whole ancient Orient was helplessly deficient in powers of observation. He thus clings to the idea that the Old Testament writers generally did not know that watery vapors rise from the sea into the clouds, and are thence cast upon the earth in the form of rain, which in turn pours into the sea through the rivers. He thinks indeed that the "learned and gifted thinker who wrote the book of Job" does know this, but hardly ventures to ascribe so much to the prophets and psalmist, though some of the very passages which he cites in support of his view of their ignorance really show that they did know. He does not seem to have understood what Amos meant when he said of God: "It is he that calleth for the waters of the sea, and poureth them out upon the face of the earth" (9. 6) for he does not quote the passage, though it shows plainly enough that the prophet knew well where the rain had its origin. Professor Schiaparelli knows Hebrew well enough for his purposes, and the revisions in Italian, German, and English to which the book has been subjected have made its Hebrew allusions safe, but his Assyrian is not in such good condition, and here and there needs a pruning. He has exhausted the Hebrew sources; we shall look forward to much fresh illumination on some of the Hebrew *cruces interpretum*, such for example as *Arish* and *Mazzaroth*, when the Assyrian astronomical tests have been equally well sifted. Meantime this entertaining book will serve an extremely useful purpose as the best in its field.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY

A History of Egypt. From the Earliest Times to the Persian Conquest. By JAMES HENRY BREASTED, Ph.D., Professor of Egyptology and Oriental History in the University of Chicago; Director of Haskell Oriental Museum; Director of the Egyptian Expedition of the University of Chicago. With two hundred illustrations and maps. New York; Charles Scribner's Sons. 8 vo., pp. xxix and 634. Price, cloth, $5.00 net.

Ancient Records of Egypt. Historical Documents, collected, edited and translated with Commentary by JAMES HENRY BREASTED, Ph.D., Professor of Egyptology and Oriental History in the University of Chicago. Volume I. The First to the Seventeenth Dynasties. Chicago; The University of Chicago Press. pp. xli and 344. Price, buckram, $3.00 net, if purchased prior to July 1, 1906, after that date sold only with the remaining three volumes at $16.00 net for the entire set.

These are two books of high importance, belonging together, yet each complete in itself, and, whether considered separately or in union, forming a monument of learning, industry and native capacity difficult to parallel

in all the history of American research. Without the heaven-given ability, without the colossal and painstaking industry, without the learning laboriously secured in Europe, especially in Berlin, these volumes would have been impossible. They would also have been impossible but for the opportunities for long residence abroad and extended travel in Egypt which the University of Chicago and its late lamented President Harper afforded Professor Breasted. The result ought to give every American a pardonable flush of pride and every university and its president a new hint of the true way of combining teaching and research. The book which we have named first at the head of this notice meets the long-felt need for a history of Egypt which should be scientific yet readable. It does not supersede the elaborate volumes of Petrie or of Budge, neither of which is readable, but both of which contain immensely valuable collections of ordered inscription material—the clay out of which history is made and needing only the inspiring breath of life. Breasted has amply supplied the breath of life and made a story, clear, convincing and sufficiently detailed for all ordinary purposes, of the most wonderful national history that the world has yet known. The pages have very few footnotes, save the simple references to page and volume of Breasted's Ancient Records of Egypt, the first volume of which we have set at the head of this notice. The absence of references to the literature of the subject has the great advantage of leaving the pages unencumbered and less formidable to the eyes of laymen, but it may be seriously doubted whether this advantage is not more than counterbalanced by the loss to the serious student of the guidance to his further study which ample references to the literature would afford. The footnotes in Maspero's Dawn of Civilization, for example, are of surpassing interest and full of instruction. Breasted indeed gives the opportunity of control over the inscription material by the references to the Ancient Records, but his history utilizes an immense mass of material from other sources, classical, biblical and modern, to which the references are scant, and much of which nobody but the specialist would be able to identify. But this is a small matter to give pause, and largely, after all, a matter of taste concerning which the gods of Egypt were not wont to dispute. In respect of almost everything else the books deserve unstinted praise. The history begins with a survey of the land, the chronology and documentary sources, and then proceeds from earliest Egypt in broad sweeping lines to the Persian conquest in 525 B. C. The concluding words are eloquent in themselves and full of an appeal to students of the Bible, and we need make no apology for quoting them here: "With the fall of Psamtik III, Egypt belonged to a new world, toward the development of which she had contributed much, but in which she could no longer play an active part. Her great work was done, and unable, like Nineveh and Babylon, to disappear from the scene, she lived on her artificial life for a time under the Persians and the Ptolemies, ever sinking,

till she became merely the granary of Rome, to be visited as a land of ancient marvels by wealthy Greeks and Romans, who have left their names scratched here and there upon her hoary monuments, just as the modern tourists, admiring the same marvels, still continue to do. But her unwarlike people, still making Egypt a garden of the world, show no signs of an awakening, and the words of the Hebrew seer, 'There shall be no more a prince out of the land of Egypt' (Ezek. 30. 13), have been literally fulfilled." The two volumes are crowded with interest and it is scarcely possible to single out illustrations of their value. We may, however, venture to cite two illustrations in which interest and sane, sober conclusions are happily blended. The first is the vexed subject of chronology. Breasted has adopted a position of much conservatism in comparison with the majority of his predecessors. Thus, for example, Khufu (Cheops), the builder of the great pyramid, is dated by Petrie about 3969-3908 B. C., by Budge at 3733 B. C., and by Breasted about 2900 B. C. The discussion of chronology in the history is brief and is perhaps hardly so definite as might be desired, but this lack is well supplied in the Ancient Records. It is interesting to observe that Breasted has arrived quite independently at the same chronological conclusions on some crucial points as Eduard Meyer has expressed in his extremely able essay on Ægyptische Chronologie in the Abhandlungen of the Prussian Academy. Breasted regards as the "oldest fixed date in history" the introduction of the calendar, which he places at 4241 B. C. [See for the interesting astronomical grounds of this decision Ancient Records I, pp. 25-30.] The second point to which we wish to advert is the treatment of the question of the Exodus of Israel. Breasted has no doubt that Israel was in Egypt and that Rameses II was the Pharaoh of the Oppression and Meneptah II the Pharaoh of the Exodus. This ought to be an encouragement to the people who have kept level heads and still refused to give attachment to Stade and his followers, who would fain have us believe that all of Israel's early memories are unhistoric. With these illustrations we must desist. To review such intellectual work is a delight indeed and the reviewer's enthusiasm sweeps him on to lengths beyond this journal's proper limits. We commend the history to all who would learn Egypt's fascinating story, whether he has seen the most interesting of all ancient lands or not. We have devoted scant space to the first volume of the Ancient Records, which we may, however, commend with equal unreserve. To the remaining three volumes yet to be published we hope to give more illuminating notice.

James Russell Lowell. By FERRIS GREENSLET. 12mo, pp. 309. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.50, net.

The assistant editor of the Atlantic Monthly, drawing upon all available materials, printed and traditional, presents here in one volume a comprehensive view of the life of Lowell and a constant and critical

interpretation of his work. So far as possible he makes Lowell tell his own story in numerous excerpts from his correspondence. More than any other writer about Lowell, Mr. Greenslet shows us that part of his nature which made the wit, the man of affairs and the man of letters to be also a mystic and a dreamer. In Lowell's family, in his own generation, mental derangement was almost the rule; and this man of brilliant genius himself sometimes veered near to the perilous verge, having not only visions but hallucinations, so that it was only by a strong effort that he kept a grip on his saner and more practical self. He was conscious of presences not explicable by his noonday philosophy and of a duplicity in his own psychological constitution not yet charted by any society for Psychical Research. In a most discerning paragraph Mr. Greenslet sums up his analysis of Lowell's complex and many-sided nature: "Viewing Lowell's life as a whole, the truth may perhaps be seen to occupy its customary medial position. Psychologically, with his visions and his recurrent disturbing sense of secondary personality, he was undoubtedly highly complex. So was he, also, temperamentally, with his conflicting inherited impulses toward idleness and action. He was complex and subtle in his intellect, with its vast variety of mental furniture, its odd irrelevances, its unstable union of skepticism and faith. All these diverse qualities went to make up a 'myriad-minded' humanist, who had in his own phrase something of 'the multanimous nature of the poet,' and longed for many lives and many careers. Yet, airspun as the distinction may seem, the complexity in Lowell was only in his psychology, temperament, intellect; his character was, all the while, simple and sincere." As to Lowell's work Mr. Greenslet thinks his critical prose will outlive his poetry, and speaking generally has this to say: "For American readers Lowell's work will always stand for something very special and apart. He was the first true American Man of Letters. We are proud of him now for what he was, for his mellow nature, his richly stored mind, his fertile, many-sided intellect, his righteous soul. In the long future we shall, may we hope, be grateful to him for what he has helped us to become." So well done and satisfying is Greenslet's Lowell that H. W. Boynton calls its author "a born biographer." We predict that many a reader of it will, on finishing it, bear to its excellence this tribute, "I never knew Lowell so intimately, nor understood him so satisfactorily before." The passionate intensity of Lowell's early emotional life is manifested in such expressions as these: writing about slavery he says, "My heart whirls and tosses like a maelstrom when I think of it;" and pencilled in one of his note-books is this vehement sentence, "My heart beats like the trampling of a host." Of a certain Friday evening in 1842, when he sat conversing with a friend, he wrote: "I never before so clearly felt the Spirit of God in me and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of Something, I knew not what. I spoke with the calmness and clearness of a prophet." That

sense of inspiration from a spiritual Presence comes sometimes to the preacher, and then he speaks like a prophet. When Lowell's firstborn was about four months old he wrote thus to a friend: "Miss Blanche Lowell, in the freshness of her morning spirits, is, in my opinion, a sight well worth a long journey to look upon. Why, she laughs all over. You can see it through her clothes. The very tips of her toes twinkle for joy. And then there is not a chanticleer in my numerous brood that can compare with her for crowing. She has another grace which I might in modesty omit, but I love truth! She is exceedingly fond of her father." For this fascinating infant he made a cradle out of half a barrel. To the London edition of Lowell's Biglow Papers Thomas Hughes wrote a preface in which he said: "Greece had her Aristophanes, Rome her Juvenal, Spain her Cervantes, France her Rabelais and Molière, Germany her Jean Paul and Heine, England her Swift and Thackeray, and America has her Lowell. In Lowell the American mind has for the first time flowered out into thoroughly original genius. . . . For unmistakable genius—for that glorious fullness of power which knocks a man down at a blow, and then makes him rush into the arms of the knocker-down and swear eternal friendship with him for sheer delight—the Biglow Papers stand alone." When he was learning German in Dresden Lowell wrote: "*Potztausend Donnerwetter*," what a language it is, to be sure! with nominatives sending out as many roots as that witch-grass which is the pest of all child-gardens, and sentences in which one sets sail like an admiral with sealed orders, not knowing where he is going to till he is in mid-ocean." It is said that Lowell's students in Harvard got from him a love of great literature, and a hatred of cant and buncombe in literary matters. Of the study of imaginative literature he himself said: "It tends to sanity of mind, and keeps the Caliban of common sense, a very useful monster in his proper place, from making himself king over us. It is a study of order, proportion, arrangement, of the highest and purest Reason. It teaches that chance has less to do with success than forethought, will, and work." Of true scholarship he says: "It consists in knowing not what things exist, but what they mean; it is not memory but judgment. It is the foundation of true criticism. And the advantage of a proper cultivation of the critical faculty is that it helps us to composure, to self-possession, things desirable above all others." A saying quoted from Matthew Arnold is, "A man's life, each day, depends for its solidity and value on whether he read during *that* day, and far more still on *what* he read during it." Of Lowell's editorship of the Atlantic Monthly it is said, "He took the thousand worries and pitfalls of an editor's life with a certain detachment and high spirits that kept them from fretting him." The burden of correspondence and reading hundreds of manuscripts he called "this pen-and-inkubus." Mr. Greenslet tells us of Lowell's war-time appreciation of Lincoln's greatness. "At Lincoln's nomination, Lowell, like nearly all the Boston men, regretted that Seward had not been nominated, and in the first months of

the war Lincoln's 'noble bend of concession' ill suited Lowell's ardent hope of victory and pacification. But it was not long before the poet's intuition divined the true nature of the great man at Washington. As he proudly boasted twenty years later, he was the first of his circle to see that here indeed was one of Plutarch's men. Probably the loftiest level of Lowell's poetry is his Commemoration Ode, read by him in the memorial exercises with which, three months after peace was declared between North and South, Harvard commemorated with mingled grief and pride her ninety-three sons who had been killed in the war for the Union. For weeks after he had consented to write it Lowell's Muse was shy, and he could compose nothing. He brooded and brooded in a troubled way, and then of a sudden the mighty mood came over him and he wrote his great poem in two swift, intense, enkindled days, dispensing almost entirely with food and sleep. Concerning that solemn and stately memorial day, W. G. Brown tells us that, next to Lowell's lofty, melodious, and passionate ode, the part remembered best, though its words are not preserved, was the prayer (not from any prayer book) which a young clergyman who towered up above all that stood to pray—Phillips Brooks, of the class of 1855—shook out from his great throat, which was yet too small for the passion of his utterance; a matchless prayer of resignation and of triumph. Greenslet says that this great occasion sublimed Lowell into a great poet; and that, until the dream of human brotherhood is forgotten, the echo of the large music of the Commemoration Ode will not die away. Speaking of sympathy with outward nature as a purifying and softening emotion, Lowell once wrote: "The flowering of the buttercups is always a great, and in a sense I may truly say, a religious event in my year." In a letter to an old friend he wrote: "One of my happiest thoughts is that, with all my drawbacks of temperament, I have never lost a friend. I would rather be loved than anything else in the world. I always thirst after affection and depend more than is wise on the expression of it." In 1874 Lowell went to Cambridge, England, to receive the degree of Doctor of Laws. He wrote to Thomas Hughes about the ovation given him thus: "Everybody was as warm as the day was cool. When I go home I shall try to be half as good as the orator said I was." It is somewhat surprising that so shy and bookish a man as Lowell should have made so brilliant a social and popular success during his ambassadorship in England. And he did it not by obsequiousness or compliance but by his erect Americanism. In an address to the master and fellows of Emmanuel College, Cambridge, he said somewhat saucily: "I must allow that, considering how long we have been divided from you, you speak English remarkably well." At the celebration in New York of the one hundredth anniversary of Washington's inauguration Lowell expressed his faith that a hundred years hence there will be seen on this American continent "the most powerful and prosperous community ever devised or developed by man." Lowell was always in spirit something of a preacher. He wrote of him-

self, "I shall never be a poet until I get out of the pulpit, and New England was all meeting house when I was growing up." In his later years, when "the shadows of the fifth act began to darken in his letters," he spent some time at Deerfoot Farm, Southborough, Mass., about which he wrote: "I am in love with Southborough, a charmingly unadulterated New England village with as lovely landscapes as I ever saw. I intrench myself in a flannel shirt and wander over the hills and in the lonely pastures, rejoicing in the immitigable sunshine. I like it and find it wholesome. I fancy myself happy sometimes—I am not sure—but then I never was for long." In the spring of 1887 he again visited England, and from quiet quarters in London wrote: "Upon my word, I think I am beginning in my old age to find a more impressive and poignant solitude in the Great City than in the country. I get all the country I want in the Park, which is within five minutes of me, and the song of the thrush is more pathetic there, like a quotation of poetry in a dreary page of prose." It is but just to say that in Ferris Greenslet's Lowell there are not a few passages from the author's own pen the literary style of which is rich and noble enough to be Lowell's own.

MISCELLANOUS

The House that Jack Built. By Wesley Johnston. 12mo, pp. 253. New York, Eaton and Mains. Cincinnati, Jennings and Graham. Price, cloth, 75 cents, net.

To provide bright, wholesome, readable literature for homes is an especially meritorious service in these days, when one critic says the dime novel of the last century has changed form and now has a cloth cover and sells for $1.50. Much vicious and demoralizing stuff drifts into Christian families. The way to exclude it is to fill the house with such clean, breezy, tonic books as Dr. Johnston's. In American Methodism he is the most fertile and successful master of what Charles Reade called the greatest of all the arts. Critics who have read all Dr. Johnston's books, from "Dwellers in Gotham" to the one now before us, call this his most perfect and symmetrical piece of work. One reader confesses to having had a lump in his throat and little thrills on the nerves of emotion before he had gone a dozen pages into the book, which carried him so swiftly that he began and finished it at one sitting, and wished for more. In all of this author's stories an immense amount of actual human nature is put on exhibition in typical characters; no page is stagnant; events always stirring, and the plot moves rapidly on. One who read *The Mystery of Miriam* twice says that it is the liveliest sort of a tale, plenty of excitement on land and sea. The reader is shipwrecked without getting wet, witnesses burglaries and marriages and attempted murders, sees wild times in Wall Street and merciless battles in high finance, travels over Europe at a minimum of expense, listens to conversations

bright with the sparkle of rally and repartee, and watches the powerful eternal play of human love and hate. All Dr. Johnston's books are as healthy as they are vivacious and interesting. At the bottom of *The House that Jack Built* is the Master's great parable of the rock-foundation. A brave, splendid story it is. Jack is a glorious fellow, and the reader follows his fortunes with keen pleasure and exults in his well-won victories. It is a book to make noble men and women out of boys and girls, and would be read with interest and profit by three or four generations living together in the same house. A fine book for putting into a summer's reading!

The Prairie and the Sea. By W. A. QUAYLE. Small quarto. pp. 344. Cincinnati: Jennings & Graham. New York: Eaton & Mains. Price, cloth, ornamental, $2.00 net.

This sumptuous quarto is illustrated with about two hundred and fifty pictures mostly photographed from nature, and from the ivy pillars in front to the anchor on the last page every one is worth taking a good long look at. It will have some such large sale as Dr. Quayle's previous book, In God's Out-of-Doors, of which it seems like the second volume. When that first nature book came from his pen we said, "This is something that a busy man, if he has the right gifts for it, may do once in a lifetime, but he is not likely to do it twice." But now here is that same rich wood-note piping up again in this new volume; and hearing it we say, "That's the wise thrush. He sings his songs twice over lest you should think he never could recapture that first fine careless rapture." Here is the same fine careless rapture of the reveling soul, the blithe merry heart of a true nature-lover. Dr. Quayle writes nature books with the fluency, fullness and spontaneity of John Burroughs, and as if he studied nothing else but nature. And yet this rapturous poet, this painter of the beauties of God's Out-of-Doors, is the busy pastor of a large and exacting city parish, and his fascinating nature books are a mere aside spoken to the world in brief and infrequent intervals of leisure interrupting long and crowded periods of intense ministerial labor. A tropical richness of color and fragrance is poured out upon their pages in an efflorescent style which, in the author's books as in his sermons and lectures, is entirely native, unique and inimitable. The illustrators and the publishers have done their best upon this new volume in such a way that one charmed possessor of it cries out "O that beautiful book!" One odd surprise in the picture illustrations is to find the landscape, or the stream, or the surf refusing to stay within the picture-frame, and overflowing all down the page, sometimes to the very bottom, so that it looks as if the grasses and ferns were growing, and the brook and the sea were flowing, all about among the type—God's Out-of-Doors actually spilling itself over the printed page. The spirit of the book might be epitomized in the words, "Thy world is very lovely, O my God! I thank thee that I live."

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